

6

# CHAPTER

## PANCHADASI



**CHITRA DEEPA PRAKARANAM**

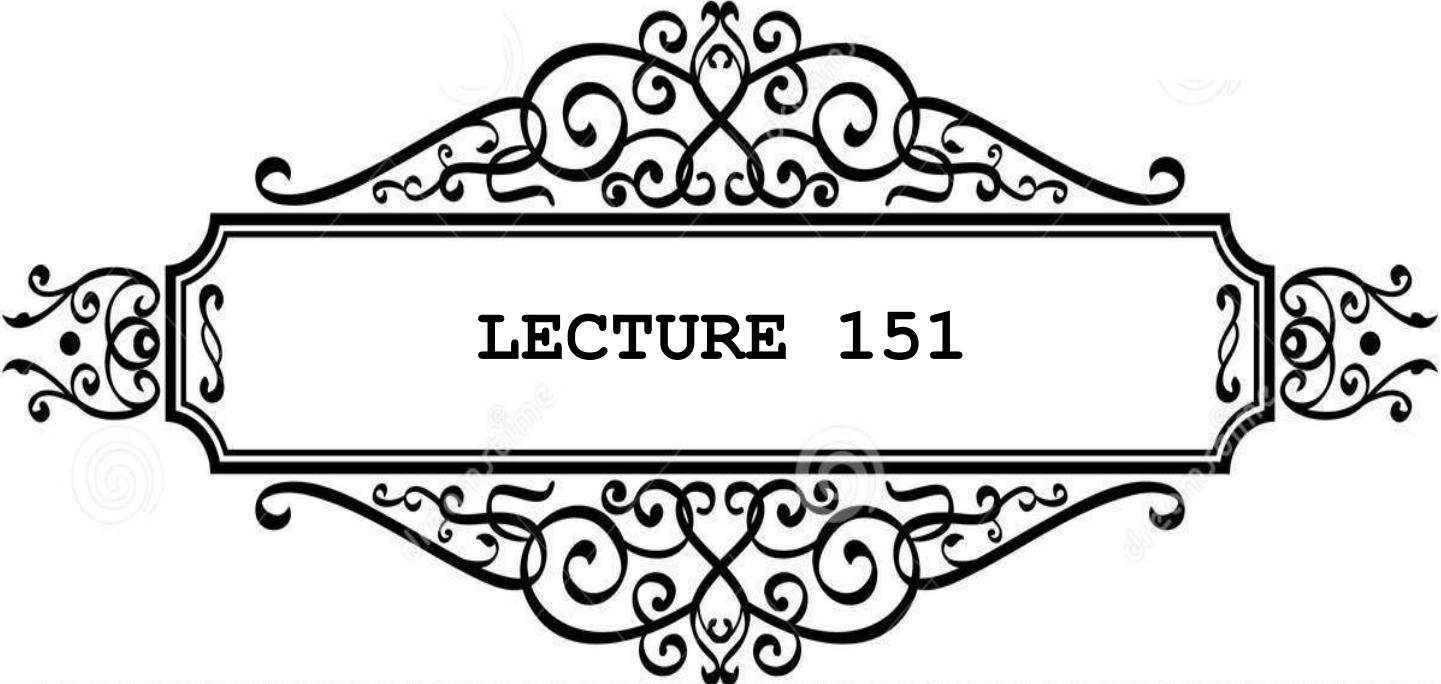
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**Volume 4**

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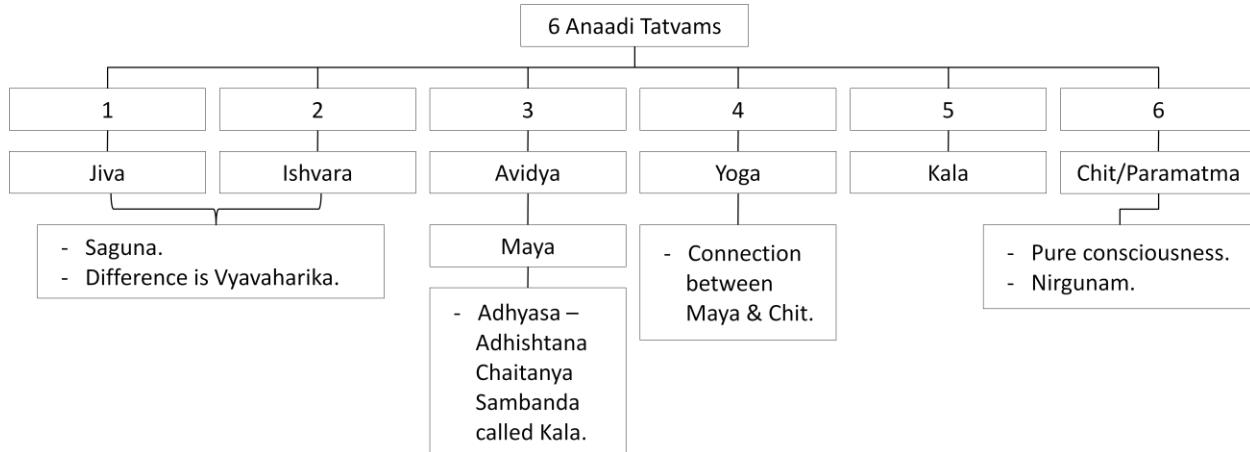


LECTURE 151

## Lecture – 151

### 6 Anaadi Tatvams in Advaitam :

- Jiva Ishvara Vishudha Chit, Tata Jeeva Ishayo Bhida, Avidya Tat Chit or Yoga Shad Asmakam Anadayo.



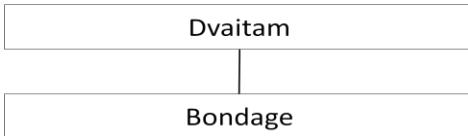
### In Wake of knowledge :

1. Jeeva.
2. Ishvara → Advaita Makaranta – Upashanto.
3. Avidya.
4. Difference between Ishvara + Jeeva.
5. Avidya Chaitanya Sambanda – Kala goes.



### Verse 247 :

- Bound or liberated depends on my Nischaya.



### **Student :**

- Have Advaita Jnanam but don't have Nischaya because I have not experienced Advaitam.
- Experiencing Dvaitam in Jagrat + Svapna therefore, Dvaitam stronger.

### **Vidya :**

- Advaita Chaitanyam experienced directly all the time in Jagrat, Svapna, Sushupti – 3 states.

### **Dakshinamurthy Stotram :**

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tatha Sarvaasv[u]-Avasthaasv[u]-Api  
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |  
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

### **Student :**

- Experiencing Chaitanyam, not Advaita Chaitanyam, Advaita experience obstructed by Dvaita experience.
- Therefore need to negate Dvaita experience by removal of thoughts to experience Advaita experience.

### **Example :**

- Push others to take “only Swamijis” photo.
- Push Dvaitam to see Advaitam, click Advaitam alone.
- ‘Advaitam Brahma’ alone I can’t experience.
- How to claim Advaita Chaitanya Anubava? Can’t remove Dvaitam totally.
- Can remove thoughts from mind but how to remove objects from Chaitanyam?

- By thought removal, can arrive at Advaitam – is a big misconception.

### **Example :**

- Can't remove thought traffic from mind + cross road.
- Can't click pure Advaitam.

### **Vidya :**

- Dvaita removal not necessary, not possible.
- Know I experience Chaitanyam all the time.
- Know Chaitanya's Advaitam is intrinsic nature of Chaitanyam all the time.
- It's not when Dvaitam goes, it becomes Advaitam.

### **Not :**

- Dvaitam goes + Advaitam comes.
- Advaitam goes + Dvaitam comes.
- Why Chaitanyam is Advaitam all the time?
- Because everything other than Chaitanyam is Mithya, it does not disturb non dual status of Chaitanyam.
- My non dual status can't be disturbed by 1000 thoughts, 100 images I see.
- Advaitam status need not be brought about by thought elimination or object elimination and struggle to enter in Nirvikalpaka Samadhi.
- I am nondual inspite of thoughts and objects, not by elimination of thoughts and objects.

### **Dakshinamurthy Stotram :**

विशं दर्पणहश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्वात्मनि मायया बहिरिवोदूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaah Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- When I experience Chaitanyam, I experience Advaita Chaitanyam only.

- Where is the snake?
- No effort required to make Advaita Chaitanyam.
- Advaita Chaitanya status of world is my misconception.
- Non dual status of mine is disturbed by thought, objects is misconception, therefore sit in meditation.

**My hope :**

- When thoughts go Chaitanyam becomes Advaitam.... remove misconception.
- Chaitanya Anubava always Advaita Chaitanya Anubava.
- No second thing exists – no Dvaita Chaitanya Anubava.

**Advaita Panchakam :**

- Matto nanyo kinchi atrat... mayi advaite. Mattaha nanyat nasti.
- Therefore experience can't disturb. My Advaitam status – know this truth.

**My problem :**

- In class can claim I am non dual Atma, experience duality outside.
- Know it is Mithya – can't disturb me.

**Outside :**

- See subject – object duality – world threatens me, violently react Vastutvam Punaha Bati.
- If Satyatvam of world / Body / Mind comes, do Vedanta Vichara again. Enquire Dvaitam reality till it is replaced by unreality.
- Therefore, Aham Satyam – Dvaitam Mithya.
- Do again + again.... “Relive teaching”... which is called Ninidhyasanam.
- Punaha Sravanam = Ninidhyasanam.
- Sravanam replay = Ninidhyasanam.

**During Sravanam :**

- Convert 3<sup>rd</sup> person to 1<sup>st</sup> person instead of Brahman is Satyam, Nityam, Atma....

## Gita :

अच्छेद्योऽयमदाह्योऽयमक्षेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२-२४॥

The self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all - pervading, stable, immovable and ancient. [ Chapter 2 – Verse 24 ]

## Verse 248 :

कियन्तं कालमिति चेत्खेदोऽयं द्वैते इष्यताम् ।  
अद्वैते तु न युक्तोऽयं सर्वानर्थनिवारणात् । १२४८ ॥

(Doubt) : How long should one continue this practice?  
(Reply) : It is a trouble to continue the pursuit of unreal duality, not so is that of non – duality. For by the practice of non-duality al miseries are destroyed.  
[ Chapter 6 – Verse 248 ]

- How long to do Ninidhyasanam?
- Its not a job, pain in the neck.
- Claim : I am Nitya, Mukta, Shudha, Ananda Svarupa.....
- World – lower order of reality can't affect me... my status.

## Taittriya Upanishad :

हाऽ चु हाऽ चु हाऽ चु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदोऽऽहमन्नादोऽऽहमन्नादः ।  
अहग्रं श्लोककृदहग्रं श्लोककृदहग्रं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋताऽस्य ।  
पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।  
यो मा ददाति स इदेव माऽ वा: ।  
अहमन्नमन्नमदन्तमाऽच्चि ।  
अहं विश्वं भुवनमभ्यभवाऽम् ।  
सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,  
aham-asmi prathamajā ṛtā3-sya,  
pūrvam̄ devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
ahām̄ viśvam̄ bhuvanam-abhya-bhavā3m,  
suvarna jyotiḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad.  
[ III – X – 6 ]

- This is my glory – wonderful truth my glory.
- Are you tired of seeing in mirror?
- Enjoy ... because Atma Priyatma....
- Real, doubtless beauty, eternal Satyam, Shivam, Sundaram...

## Kaupeena Panchakam :

वेदान्तवाक्येषु सदा रमन्तो  
भिक्षान्नमात्रेण च तुष्टिमन्तः ।  
विशोकमन्तःकरणे चरन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ १ ॥

Vedantha Vakyeshu Sada ramantho,  
Bhikshannamathrena trishtimantha,  
Vishokamantha karane charantha,  
Kaupeenavantha Khalu bhaghyavantha [ 1 ]

Always thinking about words of philosophy, Always getting satisfied with food got by begging, And always without trace of sorrow, thinking of the inner self, The man with the loin cloth is indeed the lucky one. [ Verse 1 ]

## Gita :

यस्त्वात्मरतिरेव स्यादात्मतुस्थ मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

But, the man who rejoices only in the self, who is satisfied with the self, who is content in the self alone, for him verily there is nothing (more) to be done.  
[ Chapter 3 – Verse 17 ]

- Fell pain of Dvaita Darshanam and ask how long?
- Self enjoyment... don't ask how long – feel pain of Dvaitam – concern, anxiety, concern of Dvaitam.
- Advaita Nishta = freedom from all problems, relieves you from Dvaita pain, relief centre, not torture center.
- No husband / boss role.
- Every role = pain.

## Vedantic Meditation :

### Brahma Jnana Valee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पनः पनः ।  
सच्चिदानन्दरूपोऽहमहमवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |  
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence- Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

- Asangoham, Sat – Chit – Ananda Rupaha, no role – no pain – removes all pain therefore, don't ask how long I have to be there.

## Verse 249 :

क्षुत्पिपासादयो दृष्ट्य यथापूर्वं मयीति चेत् ।  
मच्छब्दवाच्येऽहंकारे दृश्यन्तां नेति को वदेत् ॥ २४९ ॥

(Doubt) : But even after realisation I suffer from hunger and thirst. (Reply) : Who denies it? This suffering is in your egoity (a product of duality) expressed in your use of 'I'. [ Chapter 6 – Verse 249 ]

### **Another complaint :**

- I am Advaitam, Sarva Anartha Nivaranam, free from all problems – nothing there in me.
- I am free but when I am sitting in meditation, have hunger, thirst – sounds come...
- How problem free?
- Shut = hunger, Pipasa = thirst.
- Both continue.
- How I am free?

Before Panchadasi	After Panchadasi
<ul style="list-style-type: none"> <li>- Ahamkara 'I'.</li> <li>- Vyavaharika 'I'.</li> <li>- Karta, Bokta 'I'.</li> <li>- Reflected Medium + Reflected Consciousness.</li> <li>- Vyavaharika Mithya.</li> <li>- Vedanta can't remove this 'I' – not in contract.</li> <li>- Ahamkara never free.</li> <li>- Vyavaharika ups + downs will be there.</li> <li>- Has problems.</li> <li>- Prarabdham Punya Papam will have its go on Ahamkara.</li> <li>- Affects body level – as hunger thirst.</li> </ul>	<ul style="list-style-type: none"> <li>- Sakshi 'I'.</li> <li>- Paramartika.</li> <li>- Akarta, Abokta.</li> <li>- Has no problem.</li> <li>- Jnanam burns Sanchita, no Agami comes.</li> <li>- Look at Ahamkara from Sakshi Drishti.</li> <li>- Change perspective from screen point not hero.</li> </ul>

### **Example :**

- Birbal – asked by Akbar.
- Threw a line – and asked line to become shorter without doing anything to line.
- Birbal : Drew another line.. Then in comparison the line looked smaller.
- Look at oneself from bigger perspective.
- Freedom fighter – looked at from India's perspective – India should be free – Vande Matram.
- Got thrashing from police – Physical torture Had another vision from intellectual angle.

2 Ishvara's

Physical I

Intellectual I – Indian.

- Want freedom.
- Ideological I became stronger.
- Bagat singh sacrificed life for country's freedom.

- Raise level from physical 'I' to intellectual 'I' – then perspective changes.
- Perspective difference – Example :- Mother welcomes pain of motherhood. Mother 'I' – overshadows child pain... called Abhibava from Sakshi Drishtya, all pains bearable.
- **Example :** In day, stars light disappears in presence of sunlight as good as absent.
- Jnani – has biological Ups and downs, continues life like freedom fighter.
- See hunger – thirst as Mithya property belongs to Mithya Ahamkara, inevitable property.
- Intellect has the power to reduce pain by change of perspective.

Vachyartham of 'I'

Lakshyartha 'I' Sakshi

Hunger, thirst

### Brihadaranyaka Upanishad :

अथ हैनं कहोऽः कौनीतकेयः पपच्छ ; याक्षवल्क्येति  
होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं  
मे व्याच्वश्वेति ; पर त आत्मा सर्वान्तरः । करमो  
याक्षवल्क्य सर्वान्तरः ? योऽस्मानायापिपासे शोकं मोहं  
जर्णं मृद्गुमत्येति । परं वै तमात्मानं विदित्वा ब्राह्मणः  
मुच्चेषणायाभ्य विचेषणायाभ्य व्युत्थायाभ्य  
मिक्षावर्यं वरमिति ; या शोषं मुच्चेषणा सा विचेषणा, या  
विचेषणा सा लोकेषणा, उमे होते परणे पर भवतः ।  
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठते ।  
बाल्यं च पाण्डित्यं च निर्विद्याय तुमिः, अमोनं च मौनं  
च निर्विद्याय ब्राह्मणः ; स ब्राह्मणः किं स्यात् ? येन  
स्यासनेद्ब्रह्म पर, अतोऽन्यवदात्म । ततो ह कहोऽः  
कौनीतकेय उपरराम ॥ १ ॥

atha hainām kaholah kauṣītkeyah papraccha yājñavalkyeti  
hovāca yadeva sākṣādparokṣādbrahma ya ātmā sarvāntaras taṁ  
me vyācakśvety eṣa ta ātmā sarvāntarāḥ katamo  
yājñavalkya sarvāntaro yo'śāmāyāpi pāse śokaiḥ mohaiḥ  
jaraiḥ mrityumatyety etaiḥ vai tamātmānaiḥ viditvā brāhmaṇāḥ  
putraisanāyāśca vittaisanāyāśca lokaiṣanāyāśca vyutthāyātha  
bhikṣācaryāni caranti yā hyeva putraisanā sā vittaisanā yā  
vittaisanā sā lokaiṣanobhe hyete eṣāṅe eva bhavatas  
tasmatābrāhmaṇaḥ pāṇḍityāni nirvidya bālyena tisṭhāset  
bālyaiḥ ca pāṇḍityaiḥ ca nirvidyāthā munir amauṇaiḥ ca maunaṇiḥ  
ca nirvidyāthā brāhmaṇaḥ sa brāhmaṇaḥ kena syād yena  
syāt tenedriśa evāto'nyadārtaiḥ ya evaiḥ veda evāto'nyadārtaiḥ tato ha kaholah  
kauṣī takeya uparāmā [ १ ]

Then Kahola, the son of Kusitaka, asked him. 'Yajnavalkya,' said he, 'explain to me the Brahman that is immediate and indirect - the self that is within all.' 'this is your self that is within all.' 'which is within all Yajnavalkaya?' 'that which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship., should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? howsoever he may behave, he is just such. Except this, everything is perishable.' thereupon Kahola, thee son of Kusitaka, kept silent. [ III – V – 1 ].

- Ashanaya Pipasa... is for Ahamkara not free from Ahamkara, not for Sakshi.

### Verse 250 :

चिद्रूपेऽपि प्रसन्नेरस्तादात्म्याध्यासतो यदि ।  
माऽध्यासं कुरु किंतु त्वं विवेकं कुरु सर्वदा ॥२५०॥

(Doubt) : The sufferings may come to the immutable self, because of identification with the body. (reply) : Do not subject yourself to this identification which is due to mutual superimposition, but practice discrimination for its removal. [ Chapter 6 – Verse 250 ]

### Purva Pakshi :

- When problems come for Ahamkara I feel I have the problem, how to solve it?
- Because of identification with Ahamkara Sakshi mixes with identification because of Tanmayatvam – called Tadatmaya Adhyasa.
- Because of Tadatmayam – superimposition, Ahamkara appears in Sakshi.
- What to do for the problem of Transference? I don't leave it on Vyavaharika 'I'.

### VidyaRanya :

- Don't transfer.
- Retain Ahamkara problem with Ahamkara...

### Example :

- Elephant throws mud on itself. Don't throw mud from Ahamkara ground on your own Sakshi head.

### a) Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३-२८॥

But he, who knows the truth, o mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows, that 'gunas as senses' move amidst 'gunas as objects', is not attached. [Chapter 3 – Verse 28]

### b)

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यज्ञृणवन्स्पृशञ्चित्रञ्चश्ननाच्छन्त्वपञ्चसन् ॥५-८॥

'I do nothing at all', thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

c)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३० ॥

He sees, who sees that all actions are performed by Prakrti alone, and that the self is action less.  
[Chapter 13 – Verse 30]

Ahampada	Sakshi
- Vachyarthas.	- Akarta.

- Don't do Adhyasa.
- In problem, bring Vedanta Viveka, change perspective – look at Ahamkara from Sakshi Drishti.
- Look at Ahamkara as hero from screen standpoint.

Movie Hero	Screen
<ul style="list-style-type: none"> <li>- Ahamkara.</li> <li>- Physical 'I'.</li> <li>- Afraid of mosquito.</li> </ul>	<ul style="list-style-type: none"> <li>- Sakshi.</li> <li>- Can give up all.</li> <li>- Perspective different called Abibavaha.</li> </ul>

- Sakshi Chaitanya Drishti - lights of powerful sun like mother / freedom fighter ( starlight & sunlight ).
- Hunger – thirst belongs to Mithya Ahamkara – inevitable property of Mithya Ahamkara.
- Can see as Mithya, only when I raise level to Satyam intellect it has power to reduce pain & change perspective.
- Every Vedantin does this – climber of Everest without legs does this.
- Sakshi = Aham Shabda Lakshyartha.
- Ahamkara = Aham Shabda Vachyartham.
  - = Does not belong to Aham Sakshi.
- Hunger thirst inevitable property of Mithya Ahamkara.
- Seen as Mithya only, when level raised.
- Problems come to Ahamkara – I feel I have problem... Tadatmaya Adhyasa.... → Identification mix up.
- Transference becomes one with character of serial – Tanmayatvam called Tadatmaya Adhyasa.

- Problems of Ahamkara come to appear in Sakshi.

**Vidya :**

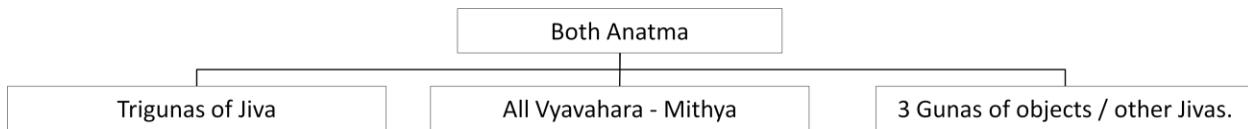
- Don't transfer... Adyasam Makuru.. Tattva Vittu Mahebavo.

**Gita :**

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३-२८॥

But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached .  
[Chapter 3 – Verse 28]

- Gunas as senses – move with Gunas as objects.



**Gita :**

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३-३४॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.[Chapter 3 – Verse 34]

- All Vyavahara – Mithya.
- Attachment and aversion for the objects abide in the senses, let none come under their sway!
- Biggest lesson of Gita.
- Aham Pada Vachyarth Ahamkara Karmani.
- Ahamkara Lakshyartha Sakshi is Akarta.
- Adhyasa Ma Kuru – don't do...
- Bring Vedanta Teaching & get Viveka Activated.
- Ahamkara has Prarabda – has to go through ups and downs – nobody can stop it.
- No remedy– Ahamkaras hot – working for Videha Mukti in which "Ahamkara" is dissolved.

**Show :**

- I was Sakshi, am Sakshi, will always be Sakshi.

- Ahamkara related to body's Prarabda.
- I as Sakshi not affected by Ahamkaras ups and downs.
- Entertain Sakshi Baba.... Do what you have to do.
- Remembering truth, Vivekam kuru.
- I am Sakshi... no need to do. Viveka when taking Paisam...
- Do Viveka when in problems!

### **Verse 251 :**

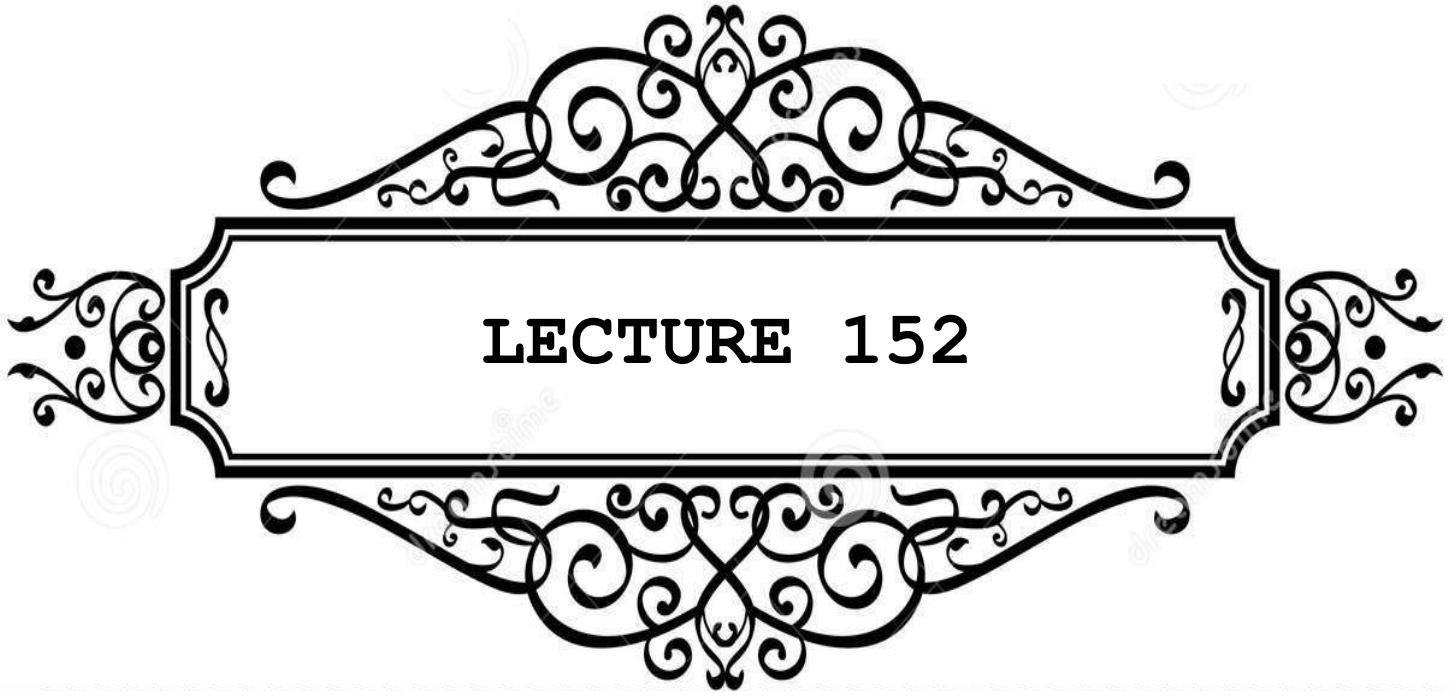
झाटित्यध्यास आयति दृढवासनयेति चेत् ।  
आवर्तयेद्विवेकं च दृढं वासयितुं सदा ॥२५१॥

(Doubt) : the superimposition, which is due to the first impressions, suddenly may occur, because of the beginning less association of Jiva and Avidya. (Reply) : then begin new impressions of non-duality by means of repeated discrimination of the truth.  
[Chapter 6 – Verse 251]

### **Practical tips of life !**

#### **Student :**

- I know Adhyasa problem.
- I know solution is Viveka.
- Don't get advance notice of problems of anger, Kama – Krodha – Lobha..
- Adhyasa + Reaction – instantaneous, before batting eyelid, fall into Samsara. Viveka as solution impractical – no time.
- I am father / Boss / Teacher ... comes instantaneously because of Dridha Vasanas – old habit.
- Jhatati... indeclinable word.
- We all know our Mermasthanams – topics when Blood Pressure rises.
- Reacted 1000's of times from Sub – conscious minds. It reacts without my permission.
- Deep ingrained habit : I behave as before. I am supposed to be Jeevan Mukti.



LECTURE 152

## Lecture – 152

### Introduction :

- Advaita Nishchaya lacking. Don't have Aparoksha Jnanam. Have experience of Aparoksha Chaitanyam all the time.
- Chaitanyam not Advaitam because world comes along with Chaitanyam word + Chaitanyam always experienced.
- World experience obstacle to Chaitanyas Advaitam Status.

### Question :

- How to negate world to have Advaita Chaitanya Anubava?

### Vidya :

- Dvaitam has to be negated for Chaitanyam to be Advaitam.
- Negation need not be experiential negation – only in terms of knowledge that Dvaita experience doesn't obstruct Advaita Status.
- If 10 mirrors around me, experience 10 reflections, experience of reflection doesn't disturb my nondual status.
- Experienced image can't be counted along with me, images – Mithya.
- For Advaita Siddhi, experience need not be negate, thoughts need not be negated.
- Let there be thoughts, mind, objects Negate Reality - falsely attributed to them.
- Dvaita Anubava – Nisheda not required Satyatva Nisheda is required.
- Reality attributed to Dvaita to be negated let attributes continue.. Pashyan Svinvan....
- I can claim, I was, am, will be Advaitam even when I have Jagrat, Svapna, Sushupti Anubavas.
- No experience can disturb my – Advaitam status.

**Example :**

- Experience of sunrise does not disturb knowledge that sun does not rise.
- Rise of knowledge not shaken by opposite experience.
- Valid knowledge gained through valid Pramanam. it can't be shaken by opposite experience.
- Advaita Jnanam can't be shaken by opposite Dvaita experience Anubava.
- Samyak Jnanam not Shaken by Viparita Anubava.

**Student :**

- Agree Mithya Dvaitam can't disturb me – Satya Advaitam.
- Remember Mithya Dvaitam in front of teacher.
- Mithya Dvaitam seems to become Satya Dvaitam. I take it as Satyam and it gets capacity to torment me.
- Therefore Dvaita Prapancha hurts me I flare up and my response is like any other Samsari.
- How to handle this?

**Student :**

- I know how my problem comes...
- In provoking situations, conscious mind is shut off.
- Subconscious mind instantaneous and impulsively reacts.
- In subconscious mind, I have Dvaita Satyatva Vasana.
- Superficial layer, conscious mind knows Dvaita Mithyatvam.
- In subconscious mind, Satyatva Ahamkara is there.
- Aham Karta Bavana / notion is there – Prarabdam threatening idea is there, saturated – practiced for Janmas.
- Dvaita Mithyatva Jnana – outside Dvaita Satyatva Vasana – inside.

- In deliberate actions, Jnanam Ok impulsive actions, Jnanam cut off from root – subconscious mind.
- My Svabava comes, Regrets are additional problem, secondary Samsara.
- Previously never regretted, one Samsara only.
- Should not have reacted is the regret.
- Jhadati – Adyasa... is superimposition of Satyatvam upon Dvaitam.
- Adhyasa upon Advaitam.
- I am Ahamkara... Reflected Consciousness – is Adhyasa on “Original Consciousness”.
- Temporarily I become Reflected Consciousness - Ahamkara and world appears real.
- There is misconception of Dridha Vasana.. Old habit.
- Beggar rich.... With lottery.. Sees queue for food and gets Viparita Bavana.
- How to handle Vasana?
- By developing counter Vasana.
- How Vasana came?
- By Deliberate repeated practice in conscious mind, percolates sub – conscious mind.
- Practice Aham Brahma Asmi.

### Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
 न च व्योम भूमिर्न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
 Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
 Na Ca Vyoma Bhoomir-Na Tejo Na Vaayuh  
 Cid-Aananda-Ruupah Shivoham Shivo ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse - 1]

- 3 lines negates.
- 1 Line asserts Chidananda Rupam.
- To develop Advaita – Atma Bavatva Vasana, Ahamkara Mithyatva Vasana required.
- Practice – no way out.
- ‘Ninidhyasanam’ – prescribed here.

### **Verse 252 :**

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।  
अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥२५२॥

Do not say it is reasoning alone which demonstrates the unreality of duality and not our experience, for we daily experience that mysterious nature of the world.  
[Chapter 6 – Verse 252]

### **Students Complaint :**

- Dvaita Satyata Vasana stronger – Mithyatva Vasana weaker. Can't knock it off – why – Dvaita.
- Mithyatvam – established by logic Upajeevi Pramanam – secondary “based on Pratyaksha, dependent on data.
- Mithyatvam established by logic.... Yuktya Viveka Sati...
- On enquiry – Sat / Asat.... Satyatvam established.
- Dvaita Satyatvam – Pratyaksha Siddha Physical pain ... Satyam - !
- Upajeevya Pramanam.

### **Vidya :**

- Dvaita Mithyatvam is Anubava, Pratyaksha Siddham : Mysterious, inexplicable formation, origination, creation of Dvaitam.
- We are Svasakshi, ourselves witness.
- Tree from seed or seed form tree can't explain mutual cause and effect.
- Creation of baby – dot in Garba of mother, how it develops organs is a mystery.

## Reference :

निरूपयितुमारब्दे निखिलैरपि पण्डितैः ।  
अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ॥१४३॥

Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance. [Chapter 6 – Verse 143].

- Aindra Jaladavika more you understand, more mysterious.

## Question :

- Medically sick – healthy and walks.
- Healthy – proved sick medically, is Maya.
- Sat / Asat Karya Vada – Mandukya Upanishad – can't say world comes from existent cause or non-existent cause.
- We are witnessing regularly inexplicability of world.
- Inexplicability alone is called Mityatvam Maya.
- Inexplicability in technical language is called Maya, Mithya but is Anubava Siddham, not weak.
- Every moment life says it is Mithya.

## Verse 253 :

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।  
चितिं सुचिन्त्यरचनां ब्रूमो नित्यत्वकारणात् ॥२५३॥

(Doubt) : Consciousness too is mysterious. (reply) : let it be. We do not say that consciousness is not mysterious, for it is eternal. [Chapter 6 – Verse 253].

## Purva Pakshi :

- Creation of Dvaitam = Mithya because origination, creation, formation, Rachana, inexplicable, Achintyam, mysterious.
- Is Chaitanyam – inexplicable – also Mithya? Achintya Rachana vatu.
- How Chaitanya – life came – don't know formation of Chaitanya inexplicable.
- If Chaitanya also Mithya – Shunyavada Buddhism.

## Vidya :

- Achintya Rachana Common to both, reasons different.

### Dvaitam :

- Has creation.
- Can't say whether it is Sat / Asat / Sat – Asat.
- Inexplicable creation.

### Chaitanyam :

- Has no creation therefore inexplicable.
- It is Nityam, Anaadi.
- Need not be explained because it is Nityam.
- Can't equate Dvaitam + Chaitanyam. Scientist can't explain origin of Chaitanyam because it does not originate. It is Nityam, life manifests Later.
- No medium for its expression, chit became Chidabasa after earth, 5 elements came, historical time of Chidabasa possible but not of chit.

### Verse 254 :

प्रागभावो नानुभूतश्चितर्नित्या ततश्चितः ।  
द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥२५४॥

Consciousness is eternal, for its non – existence can never be experienced. But the non-existence of duality is experienced by consciousness before the duality assumes manifestation. [Chapter 6 – Verse 254].

- Dvaitam has formation, origination not eternal.
- Chaitanyam, eternal, no formation origination.

### Question :

- How you say Chaitanyam has no formation, origination and Dvaitam has formation.

### Vidya :

- If you say Chaitanyam has origination means before origination, Chaitanyam is absent.

### Tarqa :

- Absence before origination / birth – Prag Abava – establishes proof for origination.

- My mother – “I did not exist before birth.”
- Mother – witness of Prag Abava.
- How can you prove Prag Abava of Chaitanyam which is eternal?
- For us Prag Abava of Dvaitam is therefore talk about birth of body.
- Who will be conscious of absence of consciousness? Who will be witness of absence of Consciousness?
- Therefore can't talk about Utpatti, Rachana of Consciousness prior non existence never witnessed by anyone of Chit / Chitihi / Chaitanyam no Anumanam also, therefore Chaitanyam is eternal. Creation therefore can't talk about, Rachana, origination of Chaitanyam.
- Dvaitam has Prag Abava, absence before origination.
- During Sushupti, Dvaita Prag Abava experienced. On waking Dvaitam comes.
- Prior non-existence of Dvaitam is clearly witnessed by Sakshi Chaitanyam.
- “Inexplicable creation” – common to Chaitanyam and creation.
- Inexplicable means – can't be logically explained.



LECTURE 153

## Lecture – 153

### Verse 254 :

- Advaita Chaitanyam is always experienced by us without hindrance.
- Chaitanyam being self evident, we are effortlessly experiencing as Aparoksha Aham all the time.
- That Chaitanyam happens to be Advaitam also.
- Always I have Advaita Chaitanya Anubava. Because Chaitanyam enjoys Advaita status all the time.

**Need not bring Advaita status by negating world and thoughts because of 2 reasons :**

- a) Thoughts & world can't be negated.
- b) Thoughts & world need not be negated because Advaitam status is always there.
- c) How do you say this?
- d) Advaita status of Chaitanyam can't be disturbed by world perception.

### Example :

- Seeing 10 reflections in 10 mirrors.
- Reflections can't disturb my non-dual status because they are Mithya.
- Perception of Mithya world does not disturb my Advaita Anubava.
- All the time experiencing Advaita Atma. My Advaita status not disturbed by Dvaita Prapancha because Dvaitam is Mithya.
- If world was Satyam, it would have created duality. My Advaitam status would have gone.
- What is to be negated?
- Not Dvaita experience. In Dvaita, Satyatva Bavana has to be negated.
- I was, am, ever will be Advaitam whether I experience Dvaitam or not. Dvaitam can't disturb my non dual status.

Sushupti	Jagrat / Svapna
- I am Advaitam. - Avyakta Dvaitam.	- Dvaitam. - Vyaka Dvaitam.

- They can't disturb my non-dual status.
- Experienced and non-experienced Dvaitam can't disturb my status because Jagat is Mithya.
- Therefore I have Advaita Atma Anubava all the time.

**Objection :**

- Mithyatvam of Dvaitam – only proved through logic – indirect Pramana.
- Pratyakshaya experience only Dvaitam.
- Anumana / logic weaker Pramanam proves Mithyatvam.

**Vidya :**

- Mithyatvam of Dvaita Prapancha is Mithya only because we are experiencing inexplicable origin of Dvaita Prapancha.

**Mandukya Upanishad :**

- Can't explain Dvaita through Sat / Asat Karya Vada.
- Whether seed comes first or tree?
- Fate comes from free will or freewill comes from fate?
- Inexplicable origination directly experiencing is Mithyatvam – like magic show experienced move stick – birds fly.
- Perception of inexplicable world shows world is Mithya, not logically proved.
- Achintya Rachanantmakam – inexplicable origination is expression of Mithyatvam.

Dvaitam	Chaitanyam
<ul style="list-style-type: none"> <li>- Has origination and origination is inexplicable.</li> <li>- Whatever is product, whose origination can't be explained is Mithya.</li> </ul>	<ul style="list-style-type: none"> <li>- Has no origination therefore its origination inexplicable.</li> <li>- Don't bring Chaitanyam in this group.</li> </ul>

- All products are Mithya.
  - All Mithya are not products.
  - All my students are human beings.
  - All human beings are not my students.
  - Tarqa strong between language, thoughts and concepts.
  - All products are Mithya.
  - All non products are non Mithya = Satyam – not true.
  - Maya, non product, non Mithya becomes Satyam.
  - All students are human beings all non students are not human beings – can't say people outside become animals.
  - Therefore all students human beings.
  - All human beings are students – wrong.
  - All nonstudents are non human beings - wrong.
  - All products are Mithya here .
  - All Mithya are products.
  - All non products are non Mithya.
  - Dvaitam = product, origination inexplicable experience inexplicable. Therefore Mithya.
  - Mithyatvam directly inexplicable. Don't extend the Chaitanyam – Chaitanyam not product.
- Can't say

How to prove 2 statements

Dvaitam has origin,  
therefore it is a product.

Chaitanyam has no origin  
therefore not a product

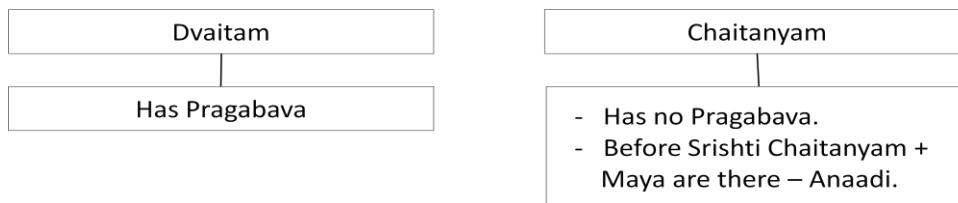
**Use Tarqa :**

- Any product has Date of birth before that it is absent.
- Any product has prior non existence, non existence before date of birth.
- Every Karyam has Prag Abavaha.
- Definition of Karyam is Pragabava Pratiyogi. Any object which has prior non – existence – prior to date of birth.
- If Pragabavam negated then it is not a product.

**Verse 254 :**

- Dvaitam = Karyam because it has Prag Abavaha.
- Before Srishti Dvaitam is not there don't say Maya is not there.

**Topic here :**



**Dvaitam :**

- Before Srishti not there, Tasmat va Etasmat.....

**Taittriya Upanishad:**

तस्माद्ब्रा एतस्मान्मनोमयात्  
अन्योऽन्तर आत्मा विज्ञानमयः तेनैष पूर्णः ।  
स वा एव पुरुषविधि एव । तस्य पुरुषविधिताम् ।  
अन्वयं पुरुषविधिः । तस्य श्रद्धैव शिरः ।  
ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः ।  
योग आत्मा । महः पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

Tasmād-vā etasmān-manomayāt,  
anyo-'ntara ātmā vijnānamayaḥ tenaiṣa pūrṇaḥ,  
sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām,  
anvayaḥ puruṣa-vidhaḥ, tasya śradhāiva śirah,  
ṛtaṇi dakṣināḥ pakṣaḥ, satyam-uttaraḥ pakṣaḥ,  
yoga ātmā, mahaḥ pucchaṇi pratiṣṭhā,  
tad-apy-eṣa śloko bhavati. [ 1 ]

Different from that made up of mind (Manas) is another inner soul made up of intelligence (Vijnana) and by that this (Manomaya-self) is filled. It also has the shape of man. According to the human shape of the previous, is the human shape of this one. Faith (Sraddha) is its head, righteousness (Rtam) its right side, truth (Satyam) its left side, yoga is the trunk and total intellect (Mahah) is the tail and the support. There is this following Vaidika verse about it. [ II – IV – 1 ]

- Before creation Akasha absent.

### Sushupti :

- Dvaita Prag Abava Anubuyate, is there prior non existence of duality is there.
- Dvaitam has Pragabava therefore Karyam therefore Dvaitam is Mithya.

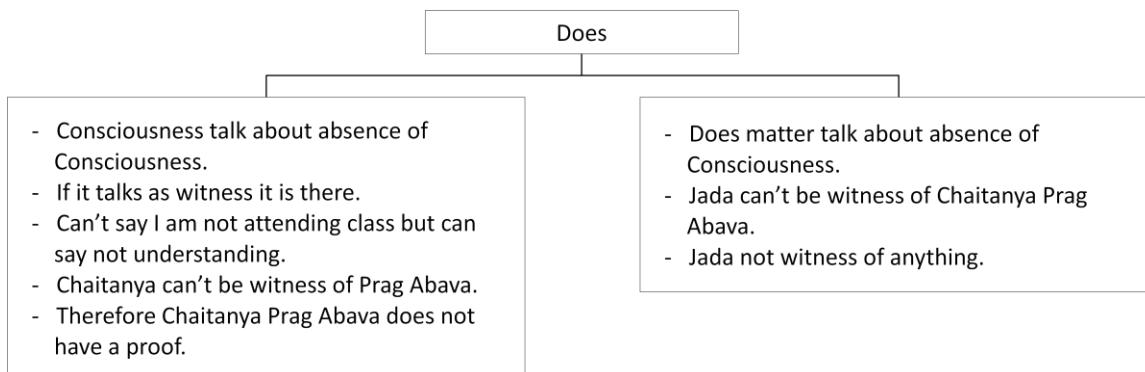
### Dakshinamurthi Stotram :

राहुग्रस्तदिवाकरेन्दुसद्शो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakarendu-Sadrsho Maayaa-Sama-acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yobhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)  
Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 6 ]

- Chaitanyam was there to prove Chaitanya Prag Abava – 2 possibilities.



- Why can't we witness Chaitanya Prag Abava?
- To infer fire from smoke, have to witness, perceive co – existence of fire + smoke first. If experienced, can infer. What is not experienced can't be inferred.
- Vyapti Jnanam – knowledge by perception required – Pratyaksha what is perceived can be inferred.

- Chaitanya Abava is never perceived therefore Chaitanya Abava can never be inferred.
- Any perception requires Chaitanyam. Can I infer through Veda Pramanam?
- Sruti says Satyam, Jnanam, Anantam.
- Nahi Drashtyur Drishta Avinashyatvat.
- Chaitanyam is Avinashi, therefore no Chaitanya Abava.
- Pratyaksha, Anumanam, Sastra does not support Chaitanya Prag Abava therefore Chaitanyam is not Karyam does not have Achintya Rachana therefore Chaitanyam is not Mithya.
- That Chaitanyam being I, I am non-dual Chaitanyam all the time, undisturbed by Mithya Dvaitam.
- Whether I perceive Dvaitam or not, keep eyes open or closed or in Samadhi or not, Dvaita can't disturb me.
- This understanding is called Moksha.
- Why people don't claim this? Advaita Chaitanyam is a surprise.
- Prag Abava of Chaitanyam is never experienced by Chaitanyam. Therefore Chaitanyam is eternal, Nityam.

### **Verse 255 :**

प्राणभावयुतं द्वैतं रच्यते हि घटादिवत् ।  
तथापि रचनाऽचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥२५५॥

The duality of the phenomenal world is like the pot which is non – existent before it comes into being. Still, its creation is inexplicable. So it is unreal like a product of magic. [Chapter 6 – Verse 255].

### **Restates conclusion Nigamana Vakyam :**

- Dvaita Prapancha has Prag Abava, prior non – existence. Therefore Karyam, a product, Tasmat Dvaitam Karyam. It is created, has origination, like a pot.
- Dvaitam has origination and is inexplicable.
- Chaitanyam has no origination therefore inexplicable.

- Dvaitam, origination not categorisable as Sat / Asat / Sad – Asat Karyam cosmology ever a mystery.
- Rachana Achintyam.
- Details in Mandukya Upanishad.
- Dvaitam is inexplicable, Mithya like magic show.

### **Verse 256 :**

चित्प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।  
नाद्वैतमपरोक्षं चेत्येतत्र व्याहतं कथम् ॥२५६॥

Now you see that both consciousness and the unreality of the world are immediately experienced, so you cannot still maintain that non-duality is not experienced.  
[Chapter 6 – Verse 256].

### **Important Verse :**

- Chaitanyam directly experienced by all of us all the time as “Aham” as conscious being.
- Chaitanyam is Satyam because it is not Karyam.
- Satya Chaitanyam always experienced by me as “I”.
- Dvaita Prapancha is always experienced by me as Mithya.
- Achintyarupa Mithya – not able to explain its origin.
- Dvaita Mithyatvam is also always experienced.
- Chaitanya Satyatvam is always experienced by me as Aham.
- This ever experienced Chaitanyam has to be Advaitam because Mithya Dvaitam can't be counted along with me.
- I am Satyam. Experienced world should not be counted. I alone was, is, ever will be...
- Liberation !! In sleep very clear.
- Svapna + Jagrat = I + world.
- Sushupti = I – world.
- Advaita Aparoksha Jnanam does not require going to Samadhi Avasta.

- In Turiya Avasta nothing required.
- With open eyes, say “Mithya Dvaitam” can’t be counted along with me. Satya Chaitanyam me is consciousness, not Sthula, Sukshma, Karana Shariram which belongs to world. (Kshetram)
- Consciousness is ever experienced by me as Aham – “I”.
- Unreality of everything else is the truth.
- Unreality of everything else other than Chit is Anubuyate directly experienced in form of inexplicability of origin.
- Why we suffer – Prarabda – Karma – Freewill – fate is provisional explanation.
- Ultimate explanation it is Mithya, Maya, inexplicable.

#### **Consolation :**

- Mithya Can’t touch me. Unreality of everything else is also experienced. Therefore Advaitam. I am Second less, non-dual.

#### **In between Step :**

- (Intermediary step) Mithya world can’t be counted as no.2 along with me, Satyam. Since no second, I alone am.

#### **Dakshinamurthy Stotram :**

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayaya Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)  
The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- Advaitam, because world can’t be counted.
- I – Advaita Chaitanyam is directly experienced in all Avasthas.

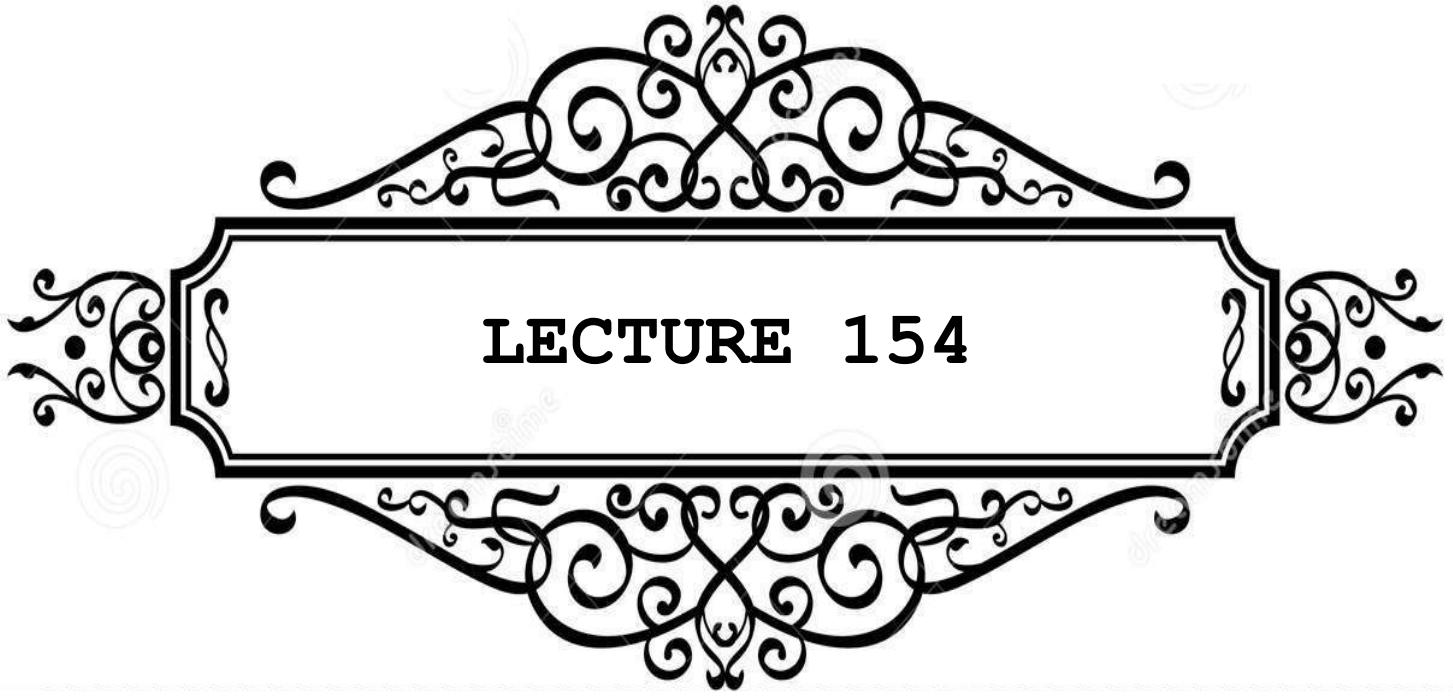
- I am non-dual, I – Advaita Chaitanyam is Aparoksham, ever experienced all the time.
- Never think that I am dual during Jagrat Avasta.
- I am non-dual only is Samadhi.
- Mistake by huge group of Advaitin – for Advaita Anubava have to go to Nirvikalpaka Samadhi is strongly refuted.
- Even now, Chaitanyam is Advaitam only.
- Advaitam Aparoksham Bavati.

### Purva – Pakshi Statement :

नाद्वैतमपरोक्षं चेत्र चिद्रूपेण भासनात् ।  
अशेषेण न भातं चेद्वैतं किं भासतेऽखिलम् ॥२४२॥

( Doubt ): the non-dual reality is not directly perceptible.  
( reply ) : this is not so, for reality is self – evident in the form of consciousness, ( Doubt ) : it is not fully known.  
( Reply ) : is the world fully known to you?  
[ Chapter 6 – Verse 242 ]

- Advaitam not directly experienced, not Aparoksham.
- Have intellectual knowledge, no experiential knowledge of Advaitam – is contradictory statement.
- Advaitam not directly experienced is a contradiction.
- It is directly experienced by all, all the time.
- Vyarthatam – contradiction.
- Tell me how it is not a Contradiction?



**LECTURE 154**

## Lecture – 154

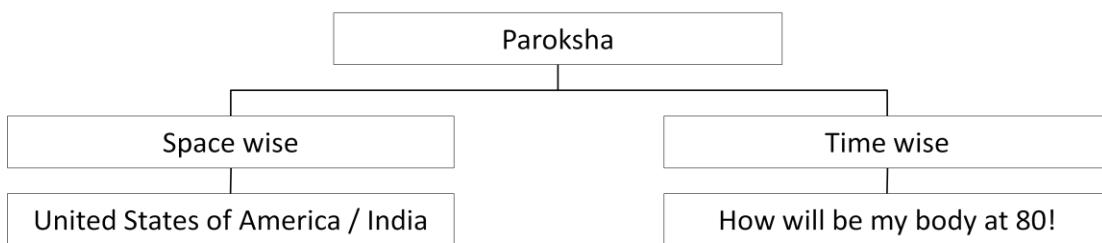
**Verse 256 :**

**Students Problem :**

Dvaita Anubava	Advaita Anubava / Jnanam
- Direct Pratyaksham. - Aparoksham. - Powerful.	- Indirect, weaker. - Can't get benefit of Jnanam.

**Vidya :**

- Advaita Vastu always directly experienced, Aparoksham.
- Paroksha Jnanam indicates, teaching not received well.



- Advaitam never for away time wise or space wise.
- Ever experienced, in front of me always.

**Chaitanyam :**

- Pratibodha Veditam, Nitya Aparoksham.
- I = Conscious being, Conscious principle, Chaitanya.
- Chaitanyam : Not now in Dvaitam in Nirvikalpa Samadhi by removing world.
- World can't / need not be removed. Mithya does not require removal. Mithya really not there.
- Mithya Snake – no need to call Snake Charmer world as good as not there.
- Mithya Prapancha can't disturb Advaita status of Chaitanyam.

- What is it experienced?
- Chaitanyam always experienced in Jagrat, Svapna, Sushupti, Samadhi Avasta directly.
- Advaitam not Paroksham, never indirect knower, ever Aparoksham.

### **Verse 256 :**

#### **Very important Verse :**

- Don't go to another state for Advaita Anubava.
- Chaitanyam ever direct Advaitam therefore ever direct knowledge.

### **Verse 257 :**

इत्यं जात्वा॑प्यसंतुष्टाः केचित्कुत इतीर्यताम् ।  
चार्वाकादेः प्रबुद्धस्याप्यात्मा देहः कुतो वद ॥२५७॥

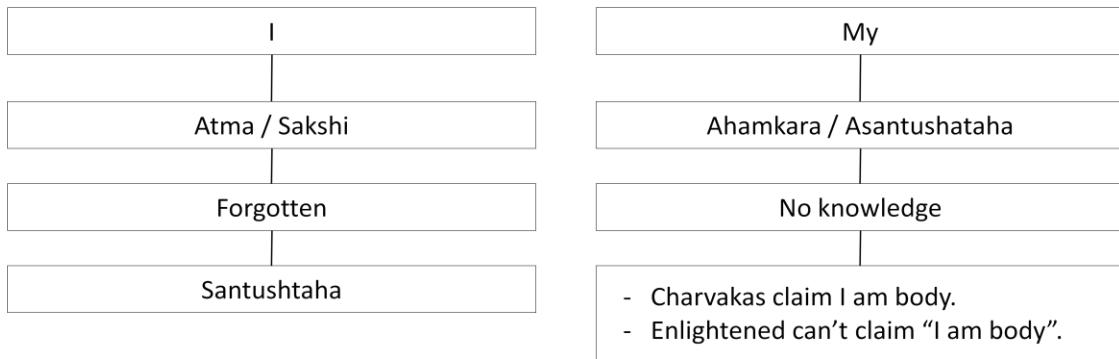
(Doubt): tell me why some who know this truth of Vedanta are still not satisfied with it? (Reply): first tell me why the materialists, who know logic, still believe the body to be the self? [ Chapter 6 – Verse 257 ]

#### **Student :**

- Not Poornaha – only book knowledge intellectual knowledge, Atrupti, anger, Samsara continues.
- If My Advaita knowledge direct, I should have got Moksha, claim I am liberated.
- How Samsara continues?
- No Courage to claim liberation?
- Have knowledge – can't claim – dichotomy?
- Have sense of Apoornatvam.
- Nitya Mukta / Samsari?

#### **Question : wrong**

- If I know I am Poorna, how can I think Apoorna...
- Jnanam + Apoorna can't co – exist.
- I am Brahman – my wife not well.



### Charvakas :

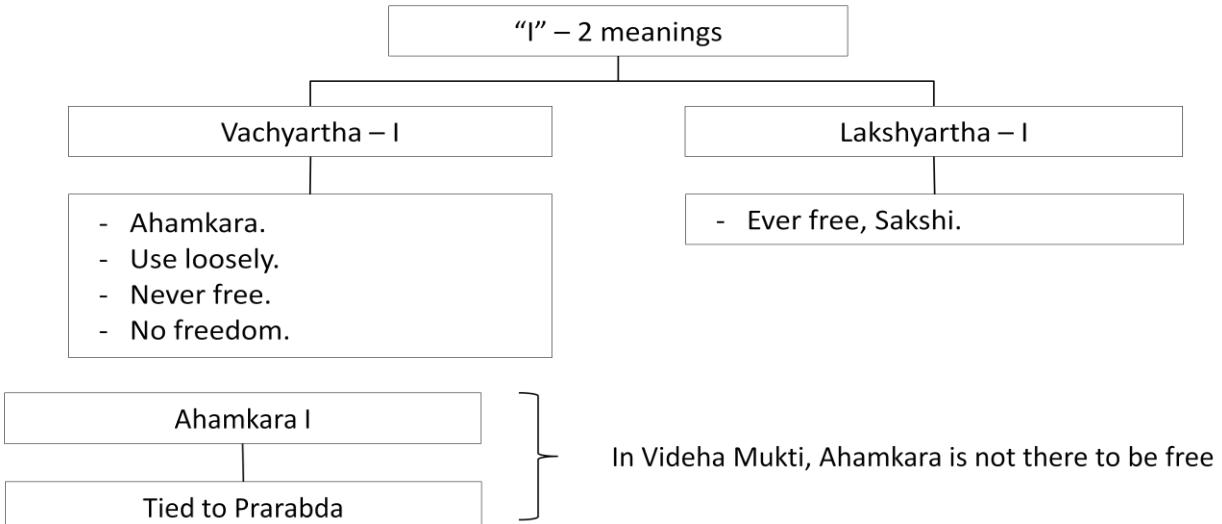
- Doesn't accept Sukshma, Karana Shariram.

### Verse 258 :

सम्यग्विचारो नास्त्यर्थं धीदोषादिति चेत्था ।  
असंतुष्टास्तु शास्त्रार्थं न त्वैक्षन्त विशेषतः ॥२५८॥

(Doubt): The materialists cannot properly discriminate owing to some defect in their intellect. (reply) : similarly all those who are dissatisfied with Vedanta have an inadequate comprehension of the truth.  
[ Chapter 6 – Verse 258 ]

- Teacher : enlightened can't claim I am body.
- Student : don't have full knowledge.
- I am old/young – universal experience. Charvaka studies Annamaya Atma. Doesn't complete enquiry.
- Dhi – Dosha – deficiency in intellect.
- Advaita Aparoksha Anubava always is. It will never come.
- Put mind behind our words we use words without application of word this is biggest obstacle.
- Apply your mind. I am Samsari comes when there is non-application of meaning of Sastra – I am Brahman.
- Non – application of mind is real obstacle.
- Ninidhyasanam = application of mind.
- How we do not apply our mind?



- In Jeevan Mukti, Ahamkara tied to Prarabda. Ahamkara never free.
- In Videha Mukti, Ahamkara doesn't exist.
- Sakshi ever free.

### Vedanta :

- To switch I – from Ahamkara I to Sakshi – I.
- Using “I” in meaning of Ahamkara “I”, will never be free.
- Jnani accepts Ahamkaras non freedom. Ahamkara has knee therefore knee pain will come. Jnani claims Sakshi's eternal Freedom. Jnani moves knowingly from Sakshi to Ahamkara, not carelessly.
- Jnani deliberately switches to Ahamkara I, Sishya I, and deliberately switches to Sakshi I.
- Without Ninidhyasanam, we go from Sakshi to Ahamkara “I” loosely. We don't apply mind.

### Verse 259 :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।  
इति श्रौतं फलं दृष्टं नेति चेहृष्टमेव तत् ॥२५९॥

The Sruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower's actual experience proves it. [ Chapter 6 – Verse 258 ]

- How student loosely says with non application of mind. Vedanta Sruti talks about Jnana Phalam, I Look at myself and complain.

## Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः  
अथ मत्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४

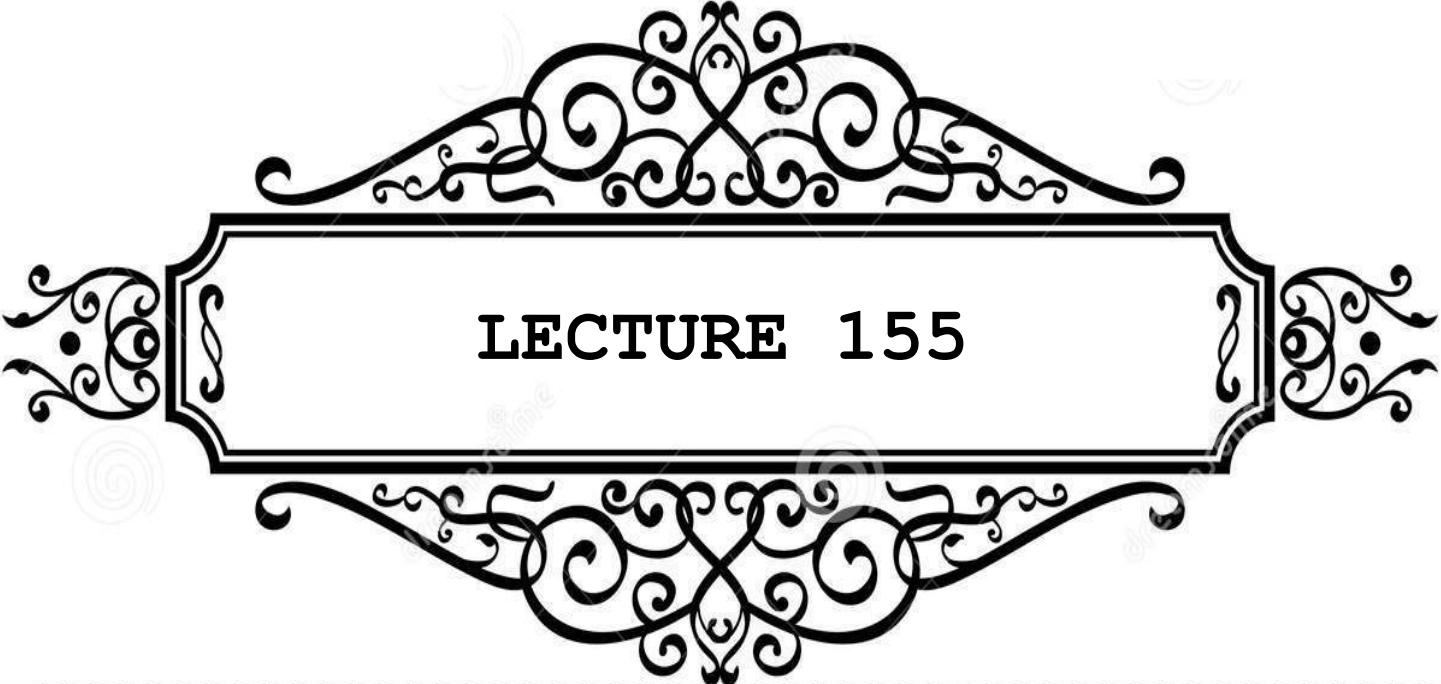
yada sarve pramucyante kama ye' sya hrdi sritah,  
atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [ II – III – 14 ]

- When Jnanam comes, all desires gone.

## Student :

- “I know I am not mind – desires are in the mind and say my desires not gone.”
- How come I have confusions and desires?
- Freedom from desire – is the Phalam given in the Sastra.
- Jnana comes, desires gone, I am free, immortal, Sarva Kama Nivritti.
- Desire for wife, child, marriage,....
- “I” – loosely used “I” without differentiating between.
- Ahamkara “I” – Sakshi – “I”. Apply mind correctly, get Phalam claim I am Atma. In Atma, I have no desire.
- Desire belongs to mind, not to I, Atma.
- Apply mind = I, Atma was, is, will be desire free = Nitya Kama Abava is Jnana Phalam.
- Mind + body – has hunger / thirst.
- Which is nature of body.
- Nothing to do with Samsara.
- Body seeks what it needs for its survival.
- I am Nitya Kama Rahita Atma Asmi.



**LECTURE 155**

## Lecture – 155

### Verse 259 :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।  
इति श्रौतं फलं दृष्टं नेति चेहृष्टमेव तत् ॥२५९॥

The Sruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower's actual experience proves it. [ Chapter 6 – Verse 259 ]

### Teaching :

- Atma Nitya Aparoksham directly experienced as consciousness. It is also Advaitam.
- By Shastra, get direct Advaita Jnanam. Paroksha Jnanam. Strong knowledge.
- Why no benefit of Jnanam?
- If Shastra is Pramanam – should have Phalam.
- We are missing Phalam – here ½ Katho Upanishad Mantra Quoted 2 – 3 – 14.

### Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४

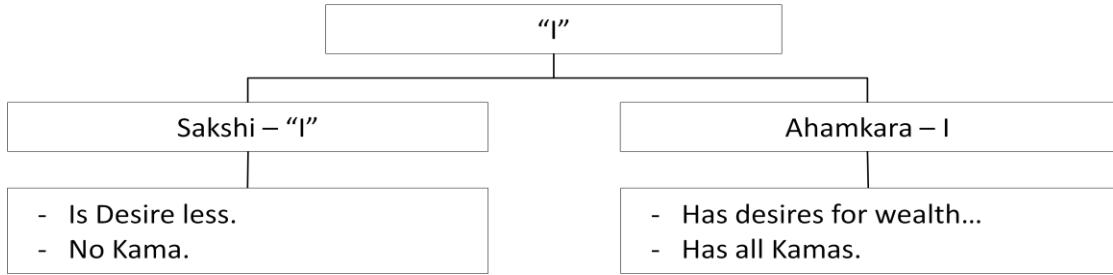
yada sarve pramucyante kama ye'sya hrди sritah,  
atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [ II – III – 14 ]

- All desires go away, Phalam given by Sruti.
- I have plans, projects, Kamas.....
- When I ask – can I do Kamya Karma in the family means I don't have knowledge.

### Vidya : Answer in Nutshell :

- Tatu Drishtam Eva → Phalam is there.
- Jnani applies his mind when he makes the statement.



### Verse 260 :

यदा सर्वे प्रभिद्यन्ते हृदयग्रन्थयस्त्वति ।  
कामा ग्रन्थिस्वरूपेण व्याख्याता वाक्यशोषतः ॥२६०॥

In another passage it is stated that all the knots of the heart are loosened at the rise of true knowledge. The term ' knots of the heart' has been explained in the commentary to mean the desires of the heart.  
[ Chapter 6 – Verse 260 ]

### Very Important :

- All desires located in the mind – Antahkaranam.
- Vedanta does not talk about reduction or removal of desires from the mind totally.
- All desires are not bad – Bagawans desires for Srishti Sthithi Laya...
- Dharma Samsthapanayam are good desires.
- Jnanis have desire for Loka Sangraha, Vedanta Teaching.

Before Knowledge	After Vedanta
<ul style="list-style-type: none"> <li>- Desires are mine.</li> <li>- "I" – identify with the mind.</li> <li>- Desires of mind thrown on me.</li> <li>- Falsely transferred mind desires on me is called Hridaya Granthi.</li> <li>- Cause : Apoornatvam desire.</li> <li>- Mind has binding and nonbinding desires.</li> </ul>	<ul style="list-style-type: none"> <li>- Desires belong to mind.</li> <li>- I am not mind.</li> <li>- I am Sthula, Sukshma, Karana, Sharira Vyatirikta.</li> <li>- I am Atma desire less.</li> <li>- Atma can't have desire or any cause for desire.</li> <li>- Atma ever Poorna.</li> <li>- Desires continues as they are.</li> <li>- Granti – Transference is Negated.</li> </ul>

- Granti = false transference of mental desires upon me the ever desire less one.
- Vedanta asks us to remove the Granti. After removal of Granti – desires don't stop in the mind.
- Transference of desires up on me stops. I am ever Poornaha, desireless.

- Mind – Ahamkara – according to its status in Vyavahara does it's duty. I don't want to connect that with me.
- When desires pursued, Ahamkara is not pursuing desires for Poornatvam but with Poornatvam. Desires connected with my Poornatvam.
- Jnani Grahasta : mind desires to fulfill duty as Grahasta.
- Fulfilling duties have no connection with my Poornatvam. Prarabda decides many of events. But has no connection with Atma which is Poorna free, therefore free from desires.
- Duties continue with Poornatvam. Previously duties done for Poornatvam.
- I connect myself to mind, mental Apoornatvam becomes my Apoornatvam.
- Will I finish my duty, tension, concern, anxiety. Jnani performs duty with Poornatvam.
- Desires not connected to "I" "Atma" but to mind – Ahamkara.
- Let mind have any number of non binding desires, depending on status in company, family, society, Varna, Ashrama....
- Fulfill duty not for Poornatvam but with Poornatvam.
- Can desires be immoral? Liquor – cigarettes? – these are binding desires.

#### **Vedanta Warns :**

- Don't abuse Vedanta. First remove Adharmic desires in form of Sadhana Chatushtaya Sampatti.
- Jnani has Sadhana Chatushtaya Sampatti, no Adharmic desires. All desires belong to mind, heavily dependent on Prarabda.
- Retransfer desires from me to mind, removal of transference is called 'Granthi' – Knot.
- I am Poorna, I don't have desires.

## Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivoham Shivoham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Passion, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3 ]

- I am Sat Chit Ananda Atma.... Use “I” for Atma.
- Don’t remove desires from mind...
- 1<sup>st</sup> : convert Adharmic to Dharmic desires.
- Convert binding desires to non binding desires.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
इति श्रौतं फलं दृष्टं नेति चेहृष्टमेव तत् ॥२५९॥

The Sruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower’s actual experience proves it. [ Chapter 6 – Verse 259 ]

## Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः  
अथ मत्येऽमृतो भवत्यत्र ब्रह्म समश्नुते १४

yada sarve pramucyante kama ye' sya hrди sritah,  
atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [ II – III – 14 ]

- Not Kama Nivitti here – removal of desires from mind.

## Katho Upanishad :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः  
अथ मत्येऽमृतो भवत्येतावदध्यनुशासनम् १५

yada sarve prabhidyante hrdayasyeha granthayah,  
atha martyo 'mrto bhavati etavad anusasanam. || 15 ||

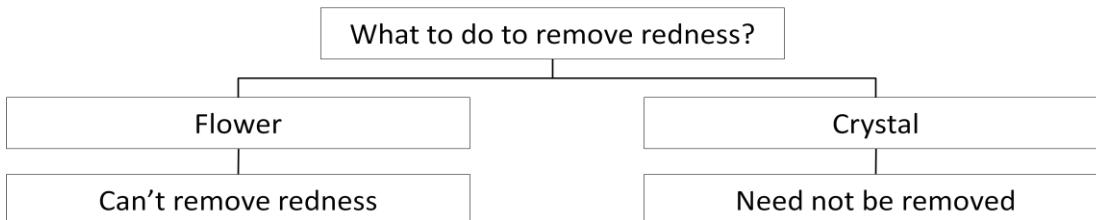
When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [ II – III – 15 ]

- Kama = Granti = knot = connection, transference of mental desires to mind from Atma.

- Upon real “I” – different from mind, Asangoham, No Kama, Krodha, Sambandha nothing can stick to Atma.

**Example :**

- Crystal + red flower = redness falsely transferred to crystal, crystal appears red.



- Know redness not in crystal in past, present, future.
- Remove transference mentally – calling it red crystal.
- Notion – there is a real red crystal is a mental problem.
- Because of Transference of Adjective red transferred to crystal – transference is called Granti.
- No need to do anything to the crystal or flower.
- End transference in the mind.
- Need not remove desires from mind I have transferred desires to “I” the Atma + Complain - know desires not gone. I have no desires - means stopped transferring to Asanga Atma.
- Desires made moral after Vedanta, desires converted to “I” and Poornatvam. Duty completion and Poornatvam have no connection.
- I am Poornaha with or without incomplete duty.
- Don’t connect mental condition to your Svarupam, let mind be Sadhana Chatushtaya Sampatti.
- I know I am not mind is Aim of Vedanta.

**Katho Upanishad :**

- Knots of heart = desires.

- Dharma Adhyasa is transference of desires from mind to “I” = Hridaya  
Granti = knot.
- All transferences are Adhyasam. Kama Nivritti = Granti Nivritti. Freedom from desires means saying I am not mind – I am free of desires.
- I am not mind – I am free of desires.
- No action proceeds without desires. Freedom from desires means don't connect desires to Atma – real me. Which is desire free, action free, limitation free.

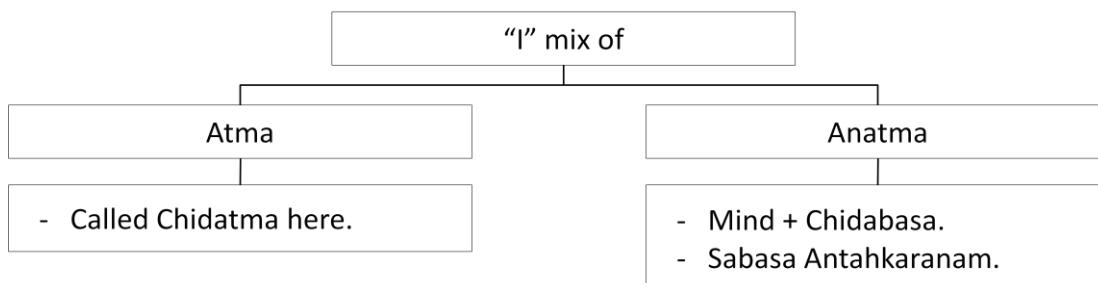
### Verse 261 :

अहंकारचिदात्मानावेकीकृत्याविवेकतः ।  
इदं मे स्यादिदं मे स्यादितीच्छाः कामशब्दिताः ॥२६१॥

Owing to lack of true discrimination a man identifies egoism with the self and then thinks: 'may this object be mine', and so forth. This is called desire.  
[ Chapter 6 – Verse 261 ]

### Transference :

- Before Vedanta : Aham – In “I”.



- Ajnani, Jnani, Ishvara have Ahamkara with desires.

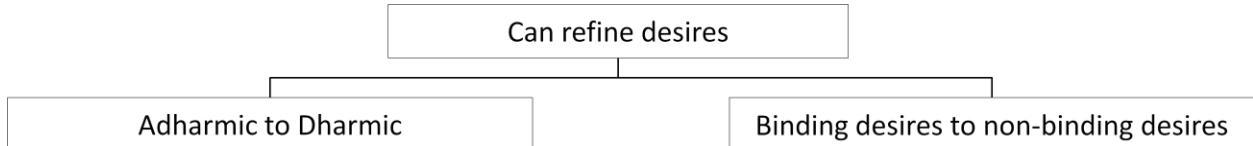
### Taittriya Upanishad :

सोऽकामयत । वह स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तस्वा । इदं सर्वमसुजत । यदिदं किञ्च ।  
तत्पूर्वा । तदेवानुप्राविशत् ।  
तदनुप्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च ।  
सत्यं चानुत च सत्यमभवत् ।  
यदिदं किञ्च । तस्त्यमित्याचक्षते ।  
तदप्येष शोको भवति ॥३॥

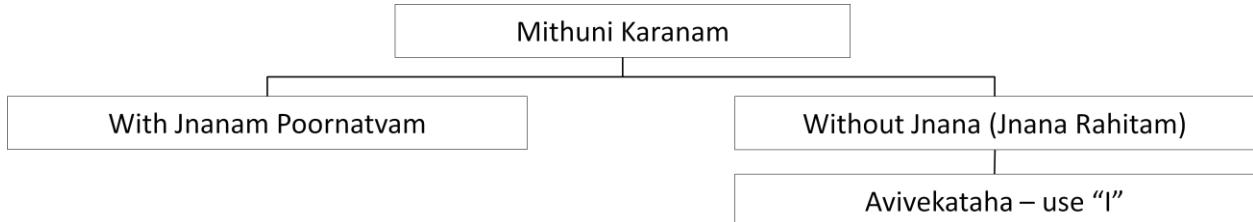
so kamayata bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagni sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisiya sacca tyaccabhavat  
niruktam caniruktam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca  
satyam canrtam ca satyamabhavat  
yadidam kinca tatsatyamityacaksate  
tadapyesa slokao bhavati [ 3 ]

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, he created all this whatsoever ( we perceive ). Having created it, he entered into it. Having entered it, he became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse'. [ II – VI – 3 ]

- Bagawan has desire to create.



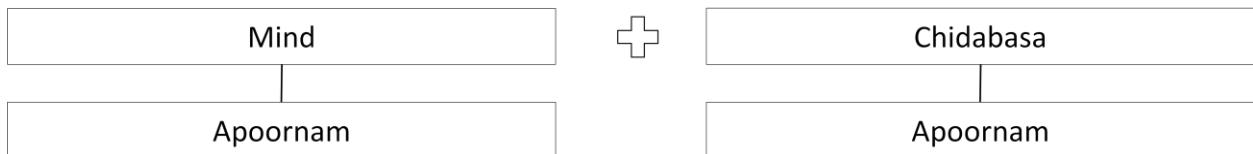
- It is Unconscious mixing up due to ignorance.



- Connects 3 problems of Ahamkara.

1) Aham Apoornam = “Avidya”

- No Ahamkara is Poornam



- Has Desha, Kala, Vastu Bheda I am young not old, male not female.
- Ishvara not Jiva, Mukta not Baddah Ishvara takes Avatara of Rama to know problems of Jiva.

2) Ichha – Desires transferred from Ahamkara to Atma. – “Kamaha”.

3) Ichha leads to “Karma”.

- 3 : Avidya / Apoornam – Kama – Karma superimposed on “I”.
- I Claim I have desires, miles + miles to go – Robert Frost pain in the heart.
- Without company no fulfillment in me – all because of Aviveka.

Ok	Not Ok
<ul style="list-style-type: none"> <li>- I want house.</li> <li>- Son – in law.</li> <li>- Ashrama.</li> </ul>	<ul style="list-style-type: none"> <li>- Poornatvam thru house.</li> <li>- Poornatvam thru son – in – law.</li> <li>- Poornatvam thru Ashram. (Atami not Swami)</li> </ul>

- Feeling I am Apoorna and postponing peace and fulfillment we postpone peace to future. This is Ichha – Desire.

### Verse 262 :

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहंकृतिम् ।  
इच्छांस्तु कोटिवस्तुनि न बाधो ग्रन्थिभेदतः ॥२६२॥

When a man can disidentify the self from egoism and realize that the self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the ‘knot of the conscious with the unconscious’. [ Chapter 6 – Verse 262 ]

- You are free to have crores of desires.



- Don't connect your Poonatvam to a condition of fulfillment of desires.
- Full, whether desires fulfilled / not fulfilled.
- You are Poornaha.

### Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिददर्थव्यपाश्रयः ॥३-१८॥

The self knows all that is knowable. There is no one to know it. It is consciousness or knowledge itself and is different from both the known and the unknown (as also of the knowable and the unknowable). [ Chapter 3 – Verse 18 ]

- Poornatvam will not increase, decrease, by your failure in duty.
- How do we know whether Poornatvam is connected or not to fulfillment?
- Compare it to any non-binding desires. Translate it as preference.

I need / want coffee	I prefer coffee
- If don't get, I get headache.	- To tea/milk it offered. - If only coffee offered, drink it Madak, Madak...

- Look at yourself with or without fulfillment. Heart must be balanced.

### Gita :

- Na prakrushet na dravya praptyaya na udviga cha na....

## **2<sup>nd</sup> condition :**

- Desires must be Dharmic. Sadhana Chatushtaya Sampatti – must for Jnani. Jnani cannot go on fulfilling immoral desires – Dangerous...
- Without linking real Poorna, “I” with mind, desires, Ahamkara don’t connect Poornatvam.
- See mind Ahamkara separately. See desire as desire of Anatma.
- Don’t say I have desires see desires only in the mind with Chidabasa as desirer.
- Can’t Physically Pluck mind and keep it separately.
- Separation done cognitively in terms of understanding.
- After this separation, let mind Ahamkara have crores of Dharmic non-binding desires, not connected with Poornatvam. Not because of Apoornatvam.
- No Banda / Dosha / Harm because of false transference problem. Dharma Adhyasa taken care of. I work with fullness not for fullness.

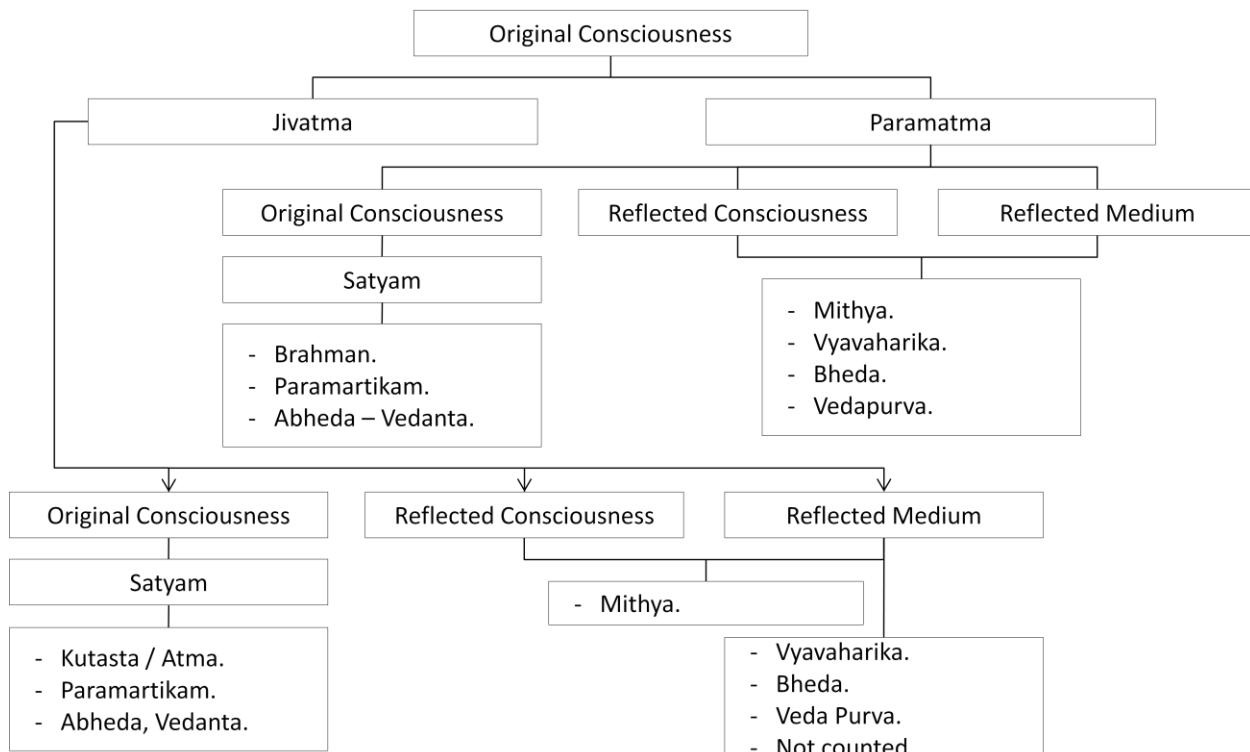


LECTURE 156

## Lecture – 156

### Verse 210 - 246 :

- See Mithyatvam of Jiva + Ishvara Upadhi, when we see oneness of Original Consciousness at Micro + Macro level.
- Parallelly see Mithyatvam of Micro Reflected Consciousness + Reflected Medium & Macro Reflected Consciousness + Reflected Medium.



- If you don't see Mithyatvam at Reflected Consciousness + Reflected Medium level there is Bheda & Dvaitam.
- Why Vedas highlight Bheda – Abheda Darsanam Vadis – who accept both Bheda + Abheda.
- Advaitin doesn't join this group because there is difference between accepting and counting.
- Advaitin – accepts Bheda of Reflected Consciousness + Reflected Medium but negates it as Mithya – false – doesn't count as real – Satyam.

Abheda	Bheda
<ul style="list-style-type: none"> <li>- Satyam.</li> <li>- Accept image in mirror.</li> <li>- Count Advaita Atma Ekam – nondual.</li> <li>- Atma Satyatvam + Aikyatvam explained.</li> </ul> <p><b>Advaita Vedanta :</b></p> <ul style="list-style-type: none"> <li>- Jeevo Brahevia Na Paraha...</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya.</li> <li>- Dount count image as 2 – image is Mithya I am Satyam.</li> <li>- Pratibimba Bheda appears, accept not counted.</li> <li>- Vyavaharika Drishtya..</li> </ul> <p><b>Advaita Vedanta :</b></p> <ul style="list-style-type: none"> <li>- Jagan mithya.</li> </ul>

### The Philosophy of Advaita Vedanta :

*slok- ärdhena pravakshyämi yad-uktam granthakotibhih /  
brahma satyam jagan-mithyä jivo brahmaiva näparah //*

'In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this **Jagat** is **mithyä**, and the *jiva* is non-different from Brahman.'

- Brahma Satyam Jagan Mithya topic from Verse 210 – 246.
- Verse 247 onwards – problem of student.
- **Student says :** Have Jnanam but not Mukta.

### Reason : Vidya :

- Lack of application of knowledge. Superficially use I, Mukta, Bandah...
- Jnana gives benefits – relative calmness.

### Gita :

**दुःखेष्वनुद्विग्ममनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२-५६॥**

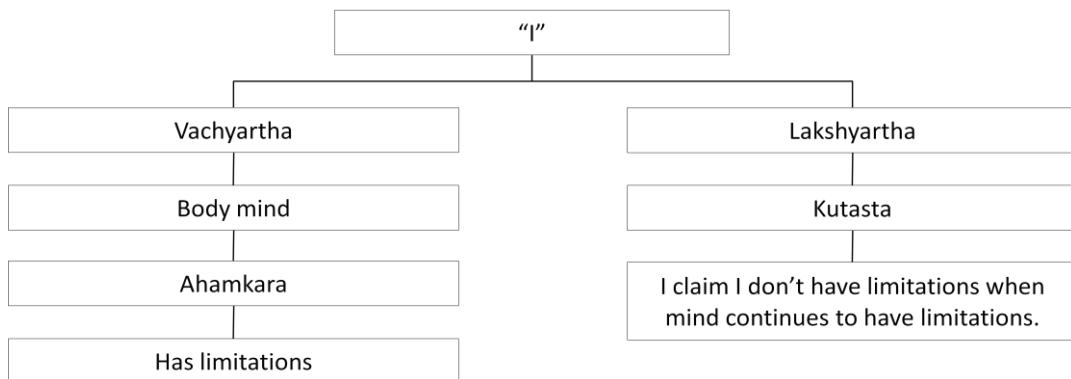
He, whose mind is not shaken up by adversity, and who in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called as sage of steady wisdom. [ Chapter 2 – Verse 56 ]

- Reduction of FIR – Frequency, Intensity, Reaction period of mind comes down refinement on mental level = Jeevan Mukti. World interested in this secondary benefit.
- Not primary benefit for me Atma. It is refinement of Mithya Anatma.
- Anatma status remains till Prararabda last – Sukshma Sharira merges into total Ishvara – then called Videha Mukti, also by product.
- This is happening at Anatma level.

- Mithya Anatma merges into Mithya Ishvara Shariram ( called Prapancha Trayam ) at macro level.
- Both Jeevan Mukti and Videha Mukti are by products at Mithya level.
- Desires comes down. Desires never zero. Never promise perfection of mind.
- No perfect Sthula, Sukshma, Shariram, Kama, Krodha, Bayam, come down not zero.

### Aim of Vedanta :

- Not to identify with imperfect mind and don't expect perfection from your mind.
- Disown imperfections of mind by claiming I am not mind. This is primary benefit of Jnanam. I am not body. Physical imperfections do not belong to me.
- I am free from all imperfections.



### Others Asks :

- You are getting angry. Anger belongs to mind. Does not belong to me.

### Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
 मदो नैव मे नैव मात्सर्यभावः ।  
 न धर्मो न चार्थो न कामो न मोक्षः  
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
 Mado Naiva Me Naiva Maatsarya-Bhaavah ।  
 Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
 Cid-Ananda-Ruupah Shivoaham Shivoaham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Passion, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3 ]

**Say :**

- I am free from anger even when anger is in mind.
- I am free from anger despite of desires in mind.

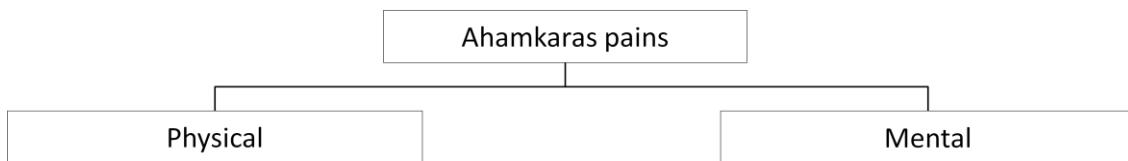
**Ultimate Benefit :**

- I am not problematic mind. Mind will never be totally free of problems because of Prarabda.
- Dissociate from the mind. New type of meditation.
- I am free from problematic desireful mind. Therefore I am ever free from desires.
- Not removal of desires.
- I have understood – I am Atma which never had / has / can have desires.
- Apreshya Chidatmanam – refuse to join Anatma mind Ahamkara reinforces Atma Svaroopam. I am Atma.
- How to look at Ahamkara.

**Verse 262 : Very important**

**Pritak Pashyam Ahamkritou :**

- Look at Ahamkara as another object of the world, having its own problems caused by Prarabda.... Ahamkara has Prarabda..



- Distance yourself...

**Like Muslim saying 3 times :**

- Talak.
- One for Sthula / Sukshma / Karana Sharira give up.
- Maya – female gender – Prakirti – you are only Purusha...

- I – married to Prakirti Pritak Pashyan Aham Kritim...
- After that let Ahamkara have crore non – binding desires.
- Desires will not have poison...
- When desire has poison?
- I want house – legitimate – fulfill, able to desire, no poison.
- Through house, expect Poornatvam in life = wrong desire – never can be fulfilled.
- When no house, Poornatvam has not come Jnani also desires house – by arrival does not conclude Poornatvam has come or it doesn't arrive .. Poornatvam has not come.
- Jnani with Poornatvam wanted house.
- Jnani with Poornatvam remains without house.
- Success, failure – no difference.
- Keeps acting... no difference in Poornatvam...
- Once Poornatvam taken out, desire is poison free.
- I am ever free from desires in mind no harm in having desires.
- I have knocked off Granti – transference of desires from mind upon myself. I claim I have desire. After stopping transference I can say, I am desire free.

### Krishna Ashtottra Archana :

25. षोडशस्त्री सहस्रेश     ॐ षोडशस्त्रीसहस्रेशाय नमः।      Shodashastri sahasresha The Lord Of 16,000 Women

- Krishna = Nitya Brahma Charina Namaha with 16,800 wives.
- Krishna – Paramatma is Asanga not related to any wife.
- Grahasta Jnani can also claim “Asangoham” – Na Baddaha.

### Primary benefit of Atma Jnanam :

- “I am not mind”.

- I am not yet liberated means, imperfection of mind, we are throwing upon ourself.
- Perfect mind never possible disassociate from mind and claim I am free here and now.

### Verse 263 :

ग्रन्थिभेदेऽपि संभाव्या इच्छाः प्रारब्धदोषतः ।  
बुद्ध्वापि पापबाहुल्यादसंतोषो यथा तव ॥२६३॥

By the force of the fructifying Karma, a knower may be subject to desires, as in spite of theoretically knowing the truth one is not satisfied. [ Chapter 6 – Verse 263 ]

### Important Verse :

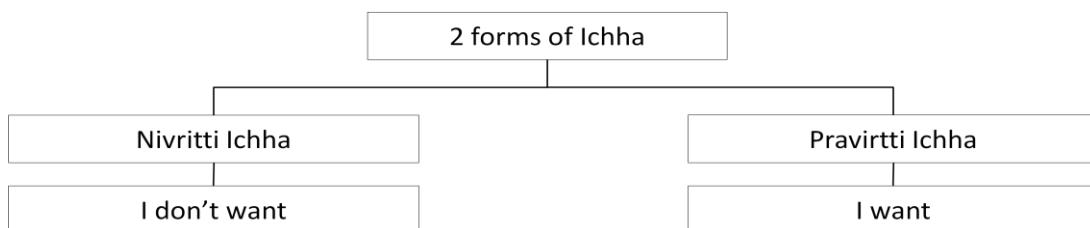
- After Jnanam, mind will have desires and after knocking off transference to Kutasta Atma, body and mind has to go though Prarabda. Atma same in all. Anatma never same. Jnanis have different compositions of Satwa, Rajas, Tamas.

### Gita :

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [ Chapter 3 – Verse 33 ]

- Jnanis behavior governed by Svabava of mind. No uniformity Shankara / Ramana / Tapovan / Gurudev different.
- Jnanam & Atma same - Aham Brahma Asmi. Shankara refuted.
- 72 Systems – with arguments. Revived Veidica Dharma – missionary.
- Kama determined by Svabava.
- Svabava determined by Prarabda Sambanda.



- Before Jnanam, followed Karma Yoga, Upasana Yoga, Amanitvam, Adambitvam to drop Adharmic desires. Then only desire for Lokasangrahamevapi....

**Gita :**

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन्कर्तुर्महसि ॥ ३-२० ॥

Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [ Chapter 3 – Verse 20 ]

**2<sup>nd</sup> condition :**

- In desire no expectation of Poornatvam, therefore will have non – binding desires.
- Fulfillment and non-fulfillment will not make any difference.

**Gita :**

नैव तस्य कृतेनार्थो नाकृतेनेह कथन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 – Verse 18 ]

- “I don’t have anything to achieve” Krishna says.
- Busy people not Baddaha. Active – passive – nothing to do with liberation and bondage.
- Bondage + liberation has to do with Atma Jnanam and Ajnanam.

**Student complained :**

- Have Kama...

**Teacher :**

- Belongs to force of Prarabdam nothing to do with Poornatvam.
- After Bodha, Jnanam, because of Abundance of Prarabda, Ahamkara, Svabava, desires of mind you have discontentment.
- Do not connect incompleteness of mind, with you, the Atma.
- Mind will never be complete.
- Dissociate yourself from incompleteness of the mind.
- Don’t complain – “I am like this”.
- Because you are connecting yourself with the mind.
- Every complaint is mind based.

### **1<sup>st</sup> say :**

- I am free right now.
- Learn to claim in Ninidhyasanam.
- Dissociate from problematic mind.

### **Verse 264 :**

अहंकारगतेच्छाद्वैदेहव्याध्यादिभिस्तथा ।  
वृक्षादिजन्मनाशेवा चिद्रूपात्मनि किं भवेत् ॥२६४॥

A man who has overcome egoity and realized identity with the changeless consciousness is not distressed by desires or diseases and other changing conditions of body and fortune, just as the growth and death of trees in a forest do not affect him. [ Chapter 6 – Verse 264 ]

- There are imperfection at body, mind, world levels, Anatma.
- Bagawans Avataram also has imperfections. Don't link Moksha with imperfection of mind.
- Moksha of Chid Rupa Atma. Real you is Atma means not 3 Sharirams outside – floods, trees, born + gone.
- Disturbances in external Anatma nothing happening to Atma.
- Body level – growing, graying, going. Imperfect body – don't say I – Atma Apoorna. I don't have problem...
- Bahya Prapancha, Sthula, Sukshma Sharirams have problems.
- By product of Jnanam – Frequency / Intensity / Response down, not zero / not perfect.
- Emotional conditions of mind depends on external factors and Prarabda.

### **Swamiji :**

- Someone shares grief – compassion comes.
- Someone shares wedding – joy comes.
- Mind crystal changes according to color of flower.
- Shoka, Ananda Vritti belongs to Anatma... what ever Vritti comes to my mind, what is my Svarupa?

- Satyam, Jnanam, Anantham.....

### After experiences go, say :

- Asangoham, Asangoham not only for Sanyasis, also for Grihastas. Learn to do that in Vyavahara – be a roman but remain in Paramartika Drishti.
- Emotional conditions decided by 3 Gunas, both in Jnani and Ajnanis mind.

### Gita : Very important Sloka

श्रीभगवानुवाच  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।  
त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४.२२ ॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [ Chapter 14 – Verse 22 ]

- Jnani's mind – not Gunateeta – Satwa, Rajas, Tamas mixture.
- Predominately Satwa.

### Jnani knows :

- I am Gunateeta Atma. Rare moments Moha..
- Dissociate immediately when Moha comes. Fluctuation because of Prarabdam & Gunas.

### Verse 265 :

ग्रन्थिभेदात्पुराप्येवमिति चेतत्र विस्मर ।  
अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥२३५॥

(Doubt) : but it is well known that the immutable self is ever unaffected by desires even before illumination. (reply) : do not forget this truth. The realization that Kutastra is ever dissociated from desires is called the 'Snapping of the knot of ignorance'. It is this knowledge which leads to the attainment of the purpose of life. [ Chapter 6 – Verse 265 ]

- Jnani claims, I am free from all Doshas of mind.

### Student :

- Why mental conditions do not contaminate after Jnanam?
- Before also same mental conditions exist.

### Aim of Vedanta :

- Removal of thought I am contaminated. Atma never contaminated.

**Vidya :**

- Before knowledge / Sadhana Chatushtaya Sampatti / Moksha = I am contaminated.
- After knowledge / Sadhana Chatushtaya Sampatti / Moksha = I am contaminated.
- Granti Bheda - notion Bheda.
- Think I am Samsari = Granti Bheda.
- Think I am free inspite of mental condition = Moksha.
- Don't connect mental conditions to freedom.



LECTURE 157

## Lecture – 157

### Verse 265 :

पुनद्वैतस्य वस्तुत्वं भाति चेत्वं तथा पुनः ।  
परिशीलय को वात्र प्रयासस्तेन ते वद ॥२४७॥

( doubt ) : if the idea that duality is real occurs again and again in daily life? (reply): repeatedly practice negating this erroneous idea of duality. What is the difficulty in doing so? [ Chapter 6 – Verse 247 ]

- Question of student.
- Why knowledge does not give mental freedom?
- Atma Jnanam – Paroksham – indirect, weaker.
- Dvaitam – Pratyaksham - stronger.

### Vidya :

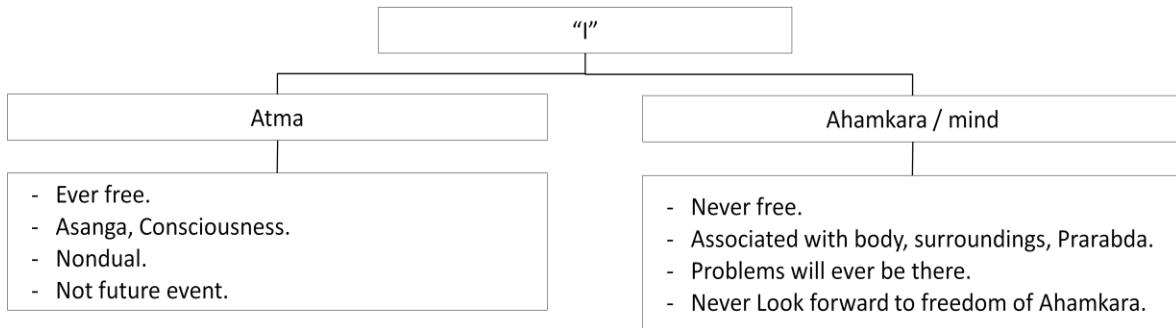
- Never can have Paroksha Jnanam of Atma, it is Nitya Aparoksham.
- Paroksham – far away in time, place.

### Only Solution :

- Falsify Dvaitam, Mithya, not counted with Atma.
- Atma always Advaitam.
- Advaita status can't be disturbed by Mithya Prapancha.
- Atma and Advaitam – Nitya Aparoksham therefore Jnanam Nitya Aparoksham.
- Knowledge should be strong – I should be free.
- What denies freedom?

### Vidya :

- Using word “I” without keeping meaning behind.



- If correct Sravanam done & ‘Ninidhyasanam’ no complaints.
- As Ahamkara or Atma I need not wait for Moksha as future event.
- This is the wisdom to be internalised. Meditate and internalise this fact and get freedom.

### Verse 265 – Question :

- Freedom is fact for Jnani & Ajnani. Atma ever free, Ahamkara never free.
- Before Jnanam and after Jnanam fact remains same.

### Questioning :

- Upanishad Promising some freedom by snapping of knots of heart.

### Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावरे ॥ ८॥

bhidyate hrdaya - granthih chidyante sarva-samsayah,  
ksiyante casya karmani tasmin drste paravare. || 8 ||

When he is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karmas is consumed. [ II – II – 8 ]

### Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४

yada sarve pramucyante kama ye'sya hrdi sritah,  
atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [ II – III – 14 ]

- When knots snapped....
- What is knot of heart.

- Granti Bheda → snapping / cutting / falling, not difference here.

### Vidya :

- Understanding alone is snapping of knot.

### Knowledge :

- At all times Atma ever free... is Granthi... knot snapping.
- Ahamkara never free wisdom – figuratively called cessation of heart / knot. (through wisdom).
- I have separated Ahamkara and Atma. Be satisfied with this knowledge.

### Verse 266 :

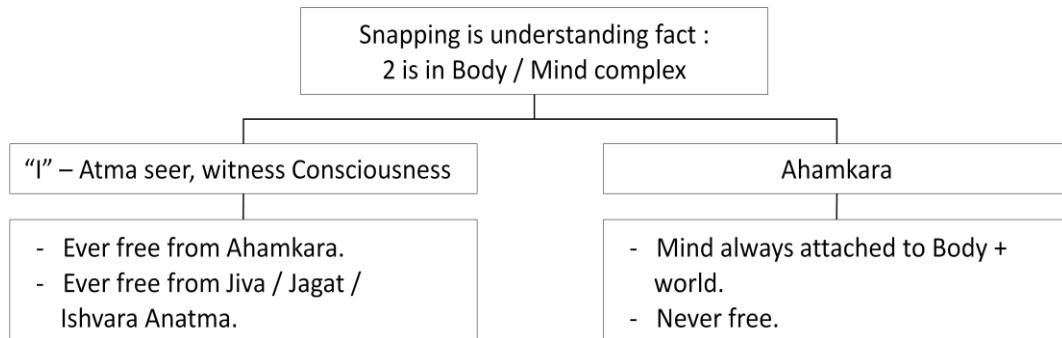
नैवं जानन्ति मूढाशचेत्सोऽयं ग्रन्थिर्न चापरः ।  
ग्रन्थितद्भेदमात्रेण वैषम्यं मूढबुद्धयोः ॥२६६॥

(Doubt) : the dull-witted are ignorant of this truth.  
(Reply) : this is what we mean by the 'knot of ignorance', nothing else. The difference between the ignorant and the wise, is the existence of doubt in the former group and its destruction in the later. [ Chapter 6 – Verse 266 ]

- No knot to be broken in time, leading to liberation. No grant no future Moksha.
- Student – concerned about other seekers, my misconception gone.
- Others are seeking to snap.
- Misleading knot not there naughty problem, approach.

### Vidya :

- Ajani has knot. Don't know this fact about Atma and Ahamkara not physical. Knot and intellectual understanding is called snapping.



- Wisdom alone required. Atma ever free. Ahamkara never free. No other knot exists. Others don't know aren't we misleading?

### Vidya :

- They have knot – Ayam Granti → ignorance knot.
- What is difference between Ajnani and Jnani?

Liberated	Bound
<ul style="list-style-type: none"> <li>- Asamsari.</li> <li>- No ignorance, has wisdom.</li> <li>- Knows truth.</li> </ul>	<ul style="list-style-type: none"> <li>- Samsari.</li> <li>- Has ignorance "I am Ahamkara".</li> <li>- Does not know truth.</li> </ul>

- No difference in Atma and Anatma.
- Body level – diseases.
- Mind level – Satwa, Rajas, Tamas.

### Gita :

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि नियहः किं करिष्यति ॥ ३-३३ ॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [ Chapter 3 – Verse 33 ]

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तो ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [ Chapter 3 – Verse 34 ]

- Activities governed by Svabava.
- Snapping of knot = Removal of ignorance.
- Ignorant - Expects freedom as future event.
- Mental disturbance caused by expectation, absent in Jnani. He is relaxed at home.
- No expectation with reference to freedom, Moksha, Shanti, Poornatvam.
- Difference in whether Jnanam present or absent.

### Verse 267 :

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।  
न किंचिदपि वैषम्यमस्त्यज्ञानिविवुद्धयोः ॥२३७॥

From the point of view of the body, senses, mind and intellect, there is no difference between the ignorant and the illumined when they engage themselves in action or abstain from them. [ Chapter 6 – Verse 267 ]

- In Vyavahara – Pravritti – Pursuit and Nivritti – withdraw, Jnani & Ajnani same.
- Is sick – take medicine – Jnani not Samsari.
- **Before knowledge** : I own body.
- **After knowledge** : Body belongs to god / Ishvara.
- My responsibility – take care as trustee.
- Spend carefully – handle carefully till Prarabda is over.

### Gita :

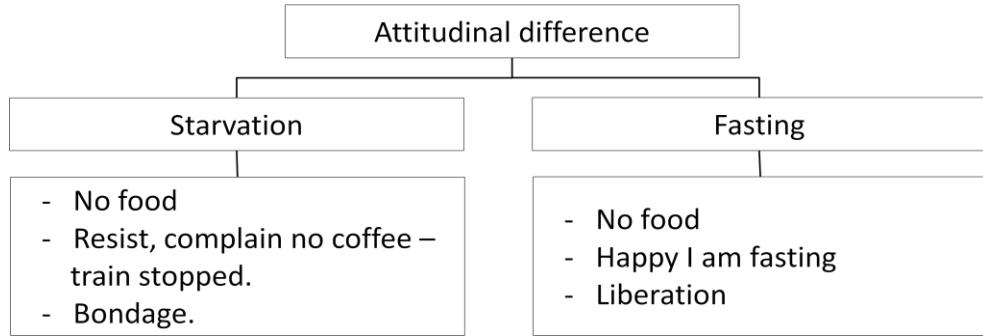
- Sakta Karmani Avidvamsaha – Grihasta does duty with care.
- Mind when in Association with others empathies or enjoys. Goes through appropriate condition keeping in view requirement of set up.
- Mind not stone.

### Gita :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [ Chapter 12 – Verse 13 ]

- Jnani shares pain, compassion ( attitude towards suffering).
- Mind shares appropriate condition with awareness. Ahamkara has to go through its Prarabda condition.
- No resistance – no – non acceptance.



- Differences between bondage and liberation not in experience but in resistance or non – acceptance of discomfort.
- Non – resistance of discomfort is liberation because “I” identified as Atma.
- Difference not in condition of Anatma.
- Difference in Bavana – Attitude.
- Intellectual pursuit + withdraw...

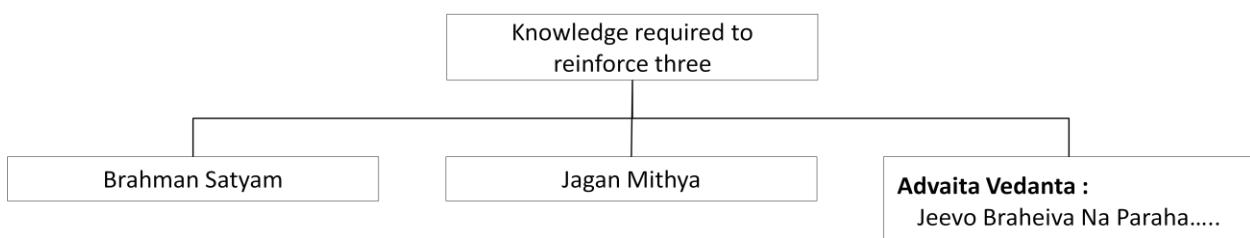
### Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोत्तमनः सह प्राणेश्च सर्वे ।  
तमेवैकं जानथ आत्मानमन्या वाचो  
विमुच्थामृतस्यैष सेतुः ॥ ५॥

yasmin dyauh prthivi cantariksa -  
motam manah saha pranais - ca sarvaih,  
tam - evaikam janatha atmana - manya  
vaco vimunca - thamrta - syaisa setuh. || 5 ||

He in whom the heaven, the earth and the inter-space are centered, together with the mind and all life-breaths (Pranas-s) – know him alone as the one self of all, and desist from all other talk. This is the man’s bridge to the shore of immortality (across the ocean of life). [ II – II – 5 ]

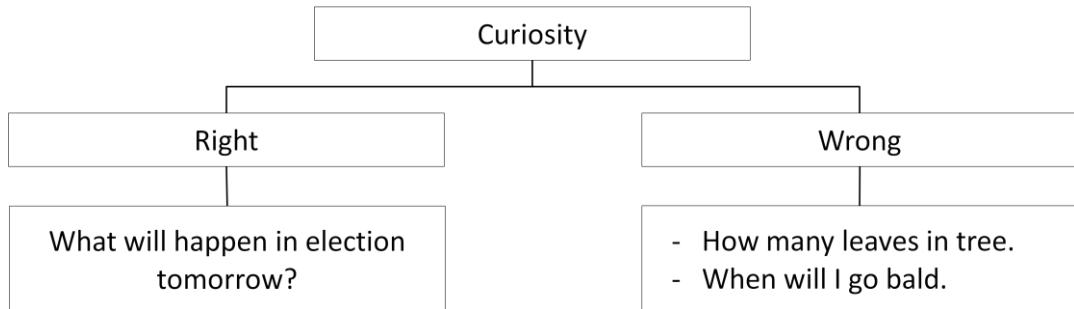
- Life mystery, can’t ask questions intellectual curiosity = bondage.
- Need not know all laws of Isvara will eternally continue... All Mithya...



### The Philosophy of Advaita Vedanta :

slok- ärdhena pravakshyämi yad-uktam granthakotibhih /  
brahma satyam jagan-mithyä jivo brahmaiva näparah //

‘In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this *Jagat* is *mithyā*, and the *jīva* is non-different from Brahman.’



### Verse 268 :

त्रात्यश्रोत्रिययोर्वेदपाठापाठकृता भिदा।  
नाहरादावस्ति भेदः सोऽयं न्यायोऽत्र योज्यताम् ॥२३८॥

The difference between one who has been initiated into the life of Brahmacharya and one who has not is that the former studies the Veda, whereas the latter does not. But as regards food etc., there is no difference. The same applies to the wise and the ignorant.  
[ Chapter 6 – Verse 268 ]

- Cognitive level difference only.

### Veidica Dvaja :

- Follower of Veda.
- Goes thru Upanayanam, Veda Adhyayanam Vivaha, goes thru Veda Samskaras. During Aavanittam Prayaschittam .... For not doing Sama Veda – start chanting on Vinayaka Chaturthi.
- Chant 6 months.
- Repeats 6 months – to register in mind.
- Difference only in Jnanam, not in eating, walking.

### Verse 269 :

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।  
उदासीनवदासीन इति ग्रन्थिभिरोच्यते ॥२६९॥

In the Gita it is said that the wise man who has destroyed his desires does not hate what is present nor does he hanker after what he has not. He sits like one who is disinterested. This is called ‘snapping the knot of ignorance.’ [ Chapter 6 – Verse 269 ]

### Gita :

श्रीभगवानुवाच  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।  
त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [ Chapter 14 – Verse 22 ]

- 2<sup>nd</sup> line here - Mind made out of 3 Gunas – Prakirti can't become Gunateeta.
- I – Atma am Gunateeta. Difference in proportion of Gunas – Satwa Pradhana – not in Absence or presence of Gunas.
- By Karma Yoga - Upasana Yoga - Sadhana Chatushtaya Sampatti, not Gunateeta only reduction in Frequency / Intensity / Response.
- Satwa Guna – tells nice words + brings peace.
- Gita Chapter 14 – Verse 22 = describes how Jnani sees his own mind. Prakasham – Satwic, Pravirthim – Rajasic, Moha – Turbulance Tamasic.
- Don't be self critical or angry with mind.
- Allows Tamoguna to play.

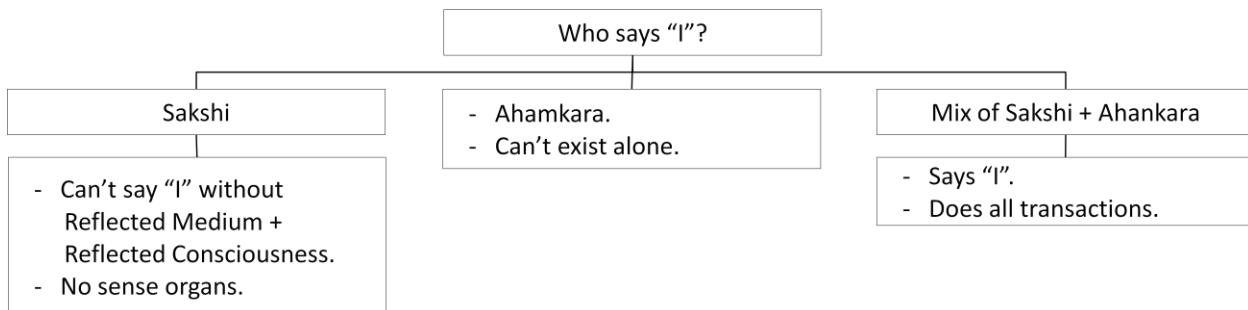


LECTURE 158

## Lecture – 158

Verse 269 :

- After getting knowledge, why not liberated? Why not claim liberation?
- Understood Vedanta, hesitate to claim I am Mukta.
- Doesn't use I carefully.
- Sakshi and Ahamkara, physically inseparable.
- Original Consciousness = Sakshi.
- Reflected Medium + Reflected Consciousness = Ahamkara.
- Reflected Medium + Reflected Consciousness = Sthula / Sukshma / Karana Shariram.
- Ahamkara can't be separated from Sakshi.



- Sakshi – Satya – Ahankara Anruta Mithuni Kaaranam.
- Jnani – aware of both Sakshi & Ahankara expanded in Chapter 7 – Panchadasi.
- Says I am Sakshi by Baga Tyaga keeping Ahamkara away.
- Says – Aham Nitya Swaroopa by Baga Tyaga.
- Aham referred to higher Sakshi component.
- Depending on context, must choose correct “I”.
- With Granti Bhida, claim Sakshi component – job of birth over. After Granti Bhida.

- Sakshi “I” – remains Nirvikara.

### Gita :

श्रीभगवानुवाच  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।  
त देष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४.३२ ॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [ Chapter 14 – Verse 22 ]

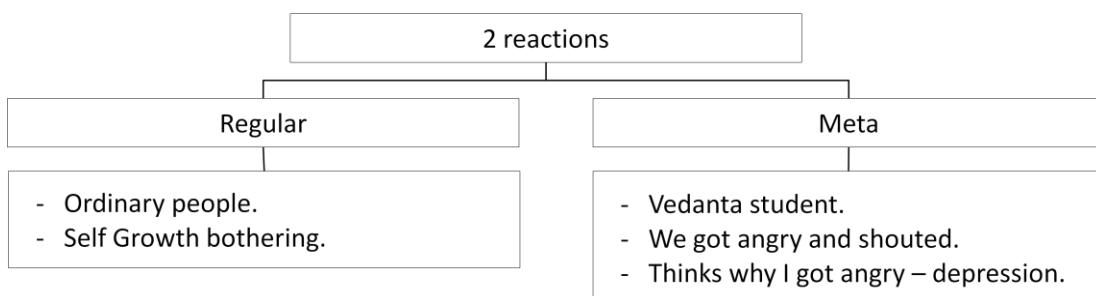
- Reflected Medium = Gunatrayam.
- Prakashamcha.... Ahamkara Amsha not Gunateeta – embodiment of 3 Gunas.
- Ahamkara does Sadhanas and becomes Jnani. Karma Yoga / Upasana Yoga / Sadhana Chatushtaya Sampatti.
- Satwa Guna Pradhana = Ahamkara part.
- Sakshi – Gunateeta.

### Jnani says :

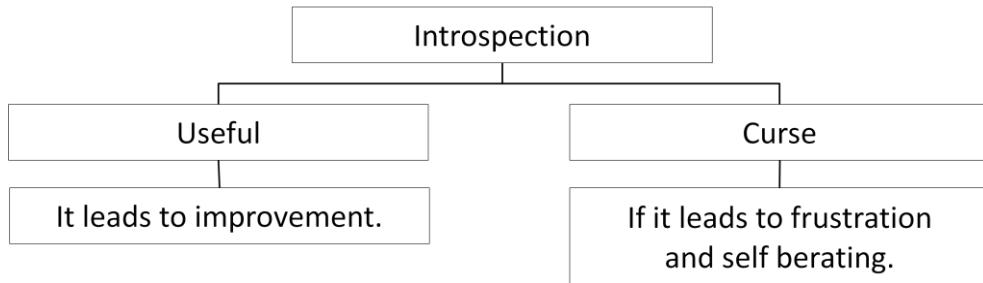
- I am Satwa Pradhana Ahamkara. I appreciate Ahamkaras fluctuations. Frequency / Intensity / Response less.

### Chapter – 14 Gita :

- How Jnani reacts to his own mind?



- Introspection leads to reduction of reactions.
- Self judgment / self criticism not useful for improvement.



- Jnani free from Meta reaction because of Guna fluctuation, becomes Rajas, Tamas Pradhana. Does not take to secondary reaction. He is able to stand aloof from mind and understand mind.
- Mind included in Ahamkara not totally free, influenced by Desha, Kala, Prarabda...
- For Frequency / Intensity / Response – reduction. Don't have Meta – reaction.
- Jnani does not hate his mind in Rajas – Tamas.
- Sampravirthani... when Rajas and Tamas Dominate.
- Pravirtamcha, Mohameva, does not hate mind.
- Not attached to Satwa, Rajas, Tamasic fluctuations of mind.

### Gita :

न च मां तानि कर्माणि निवधन्ति धनंजय ।  
उदासीनवदासीनमसकं तेषु कर्मसु ॥९-९॥

Sitting like one indifferent and unattached to these acts,  
O Dhananjaya, these acts do not bind me.  
[ Chapter 9 – Verse 9 ]

- Udaseenavat – seems indifferent – no self – judgment over fluctuations.
- My Mukti does not depend on conditions of mind.
- Why my Mukti is inspite of conditions of mind? Asangoham....

### Vedantic Meditation : Brahma Jnana Valee

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पनः पनः ।  
सच्चिदानन्दरूपोऽहमहमवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |  
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence- Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

- Mental condition can't affect real conditions of Sakshi Satya Svarupa Amsha.

### **Moksha Definition :**

- Svarupa Avasthane...
- Moksha = Mithya Vyavaharika Amsha.
- Remains, passive, indifferent.
- No hate / run away from happenings around Na Nivrittani Kankshati..
- Not Granti Bheda – Udasina Vatu... not actually Udasina.
- Jnani can be active.

### **Gita :**

नैव किं चित्करोमीति युक्तो मन्येत तच्चवित् ।  
पश्यञ्छृण्वन्स्पृशाङ्गिन्द्रिश्चनाच्छन्त्वपञ्चसन् ॥५-८॥

'I do nothing at all', thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing....  
[Chapter 5 – Verse 8]

- No commandment of passiveness. Jnani has freedom for both. Because of strength of Atma, will not be in action.
- Atma Ratih, Santushtaha fully satisfied, liberated.
- Because of power of knowledge will become inactive is meaning.
- Jnanis Body / Mind / Intellect will be incapable of going after anything because he is Atma Ratihi, Santushtaha

### **Purva Pakshi :**

- Jnani has freedom of activity and passivity. Incapable because of power of knowledge.

### **Vidya :**

- All Jnanis sick, weak not description of Yogi but Rogi.

### **Verse 269 :**

- Eh Brihaspati – Vidya teasing Viparita Lakshana....

- Udasinah means – as though indifferent without secondary reaction to his mental condition.
- Separation of my higher self “I” from my mind, lower “I” is Granti Bhida. ( Snapping of Knot).
- Not separation from world, business, wife, ... this is the toughest separation.
- Granti Bhida = Snapping, Cutting, severing.
- Chit – Jada Granti – Bhida = Purpose of Jnanam.
- This is meaning of Verse 22 & 23 Chapter 14 in Gita.

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।  
त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२ ॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [ Chapter 14 – Verse 22 ]

उदासीनवदासीनो गुणैर्यो न विचाल्यते।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥ १४.२३ ॥

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self-centred and swerves not... [ Chapter 14 – Verse 23 ]

### Verse 270 :

औदासीन्यं विधेये चेद्वच्छब्दव्यर्थता तदा ।  
न शक्ता अस्य देहाद्या इति चेद्रोग एव सः ॥२७०॥

(Doubt) : does the Gita enjoin want of interest? (Reply) : no, if it were so, the world ‘like’ (vat) would be meaningless. (Doubt) : he may be disinterested because his bodily organs have lost the power of action. (Reply) : then he is a sick man and not a wise one!  
[Chapter 6 – Verse 270]

### Purva Pakshi :

- Not Granti, or Sakshi – Ahamkara – Bheda – Viveka.

### Topic :

- Udasinya Vidhi rule to spiritual Sadhaka.
- Sadhana Pradhana Sloka, not Jnani Siddha – Pradhana Sloka.
- Sadhana = Audasinyam Veditva.
- Jnani – not Rogi.... This interpretation wrong. (Vidya)
- Tasya Tvam – convert nominative to Sashti.

- You are that “incapable”.
- You are that. Converted you belong to that.

### Verse 272 :

भरतादेपवृत्तिः पुराणोक्ते चेत्तदा ।  
जक्षन्त्रकीडनर्ति विन्दनित्यशौषीर्ण किं श्रुतिम् ॥२७२॥

(Doubt) : why, the puranas speak about Jadabharata and others who were completely withdrawn and performed no action. (Reply): but have you not heard also the Vedas speaking of other knowers who ate, played and enjoyed pleasures? [Chapter 6 – Verse 272]

### Sastric Support :

- Jada Barata Upayanam... Bagwata Purana....
- Doesn't take both, lies on mud, no Biksha... Audasinya... for Sharira Yatra....

### Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

But, the man who rejoices only in the self, who is satisfied with the self, who is content in the self alone, for him verily there is nothing (more) to be done. [ Chapter 3 – Verse 17 ]

- Jnani lives like lifeless person .

### Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माद्यौ ब्रह्मणा हतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्चृपन्स्पृशञ्चिप्रज्ञनन्गच्छन्स्वपञ्चसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्तृक्ष्मन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थं वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Jnana Avasta ... Body goes through action. He is Brahman...

### Taittriya Upanishad :

- Etasmat Sama Gama...
- Wanders singing...

## **Chandogya Upanishad :**

- Kredam – music enjoyed.
- Jnani enjoys association with people...
- Body surrounded by friends.. Not slave of company.... **ପୋଣାଳୁ**.

## **Chandogya Upanishad :**

एवमेवैष संप्रसादोऽस्माच्छरीरास्मुत्थाय परं ज्योतिरुपसंपदा स्वेन रूपे-  
णभिनिष्ठ्यते स उत्तमपुरुषः स तत्र पर्येति जन्मत्क्रीडन्रममाणः स्त्रीभिर्वा-  
यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त  
एवमेवायमस्मिन्द्वरि प्राणो युक्तः ३

Evamevaisa samprasado smaccharirat samutthaya param jyotirupasampadya svena  
rupenabhinispadyate sa uttamah purusah sa tatra paryeti jaksatkridan ramananah stribhirva  
yanairva jnatibhirva nopaljanam smaranidam sariram sa yatha prayoga acarane yukta  
evamevaya masmincharire prano yuktaḥ. || 3 ||

In the same way, the joyful self arises from the body and attaining the light of the cosmic self, appears in his own form. This is the Paramatman, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [like] remains harnessed to the body. [due to Karma]. [ VIII – XII – 3 ]

- Prajapati Vidya.. Last chapter.
- Grihasta Jnanam .... As animal attached to chariot – this Prana attached to body.
- Shankara, Vyasa, Vidya – active... wrote 1500 verses....
- Nothing wrong in activity.

## **Verse 273 :**

नह्याहारादि संत्यज्य भरताद्याः स्थिताः क्वचित् ।  
काष्ठपाषाणवत्किंतु सङ्गभीता उदासते ॥ २७३ ॥

Jadabharata and others never gave up food and sleep nor were like sticks and stones. It was because they were afraid of forming attachments that they behaved as if they were completely disinterested.  
[Chapter 6 – Verse 273]

- Life style of Jnani determined by Prarabda.
- Nistrigunyo Veda.... Active.. Passive OK no slip from Jnana Nishta.
- Basic alertness required because mind has potentiality to form Sanga.



LECTURE 159

## Lecture – 159

### Introduction :

- Result of knowledge – Granti Nasha. Destruction of knot in heart. Atma connected with mind because of ignorance.
- Atma and mind can't have any real Sanga – connection. Higher order of reality.
- Because of ignorance we have connected Atma and mind.
- We mistake conditions of mind as conditions of myself. Which alone is cause of bondage.
- In liberation, I learn to separate Ahamkara "I", lower "I", ego "I", from real Atma.
- After separation mind will continue to have changes and fluctuations caused by 3 Gunas.
- Jnani doesn't and can't stop fluctuations of mind because mind is made of 3 Gunas. It's nature is to fluctuate.

### Jnani Says :

- I am free from fluctuations. He dissociates from his mind from real "I" Atma.
- Granti Bhida is discovering mind and it's conditions, and claiming I am different from mind.
- Free from fluctuations of 3 Gunas all the time. Claiming higher self.

### Gita :

श्रीभगवन्नवाच  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।  
त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [ Chapter 14 – Verse 22 ]

उदासीनवदासीनो गुणीर्यो न विचाल्यते।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥ १४.२३॥

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self-centred and swerves not... [ Chapter 14 – Verse 23 ]

- Mind has Satwa / Rajas / Tamas. Because of Sadhanas make mind predominately Satwic; then mind free from Frequency / Intensity / Response.
- Atma not connected to mind and fluctuations.
- Detached from ones own mind is Gunateetam.
- All above said in Verse 269.

#### **Student Purva Pakshi :**

- Chapter 14 – Verse 22 & 23.
- Not Granti Bhida but Udasina. Withdrawl of all activity, commandment, Vidhi.

#### **Gita :**

यो न हृष्टि न द्वेष्टि न शोचति न काङ्क्षति।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥ १२.१७॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [ Chapter 12 – Verse 17 ]

- Commandment to be free from all activity.
- Quotes Puranas – Bagawatam – Jada Barata.

#### **Vidya :**

- Total wisdom requires one to withdraw from all.

#### **Verse 272 :**

भरतादेपवृत्तिः पुराणोकेति चेत्तदा ।  
जक्षन्त्रीडनर्तिं विन्दन्त्रित्यश्रौषीर्न किं श्रुतिम् ॥२७२॥

(Doubt) : why, the puranas speak about Jadabharata and others who were completely withdrawn and performed no action. (Reply): but have you not heard also the Vedas speaking of other knowers who ate, played and enjoyed pleasures? [Chapter 6 – Verse 272]

#### **Vidya :**

#### **Chandogya Upanishad :**

- Jnani involved in legitimate sense pleasures.
- What is important?

- Not presence, absence of transactions. Jnani free from Vidhi, Nisheda.
- What Jnani does?
- As per Svabava, Prarabda.

**Gita :**

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निय्रहः किं करिष्यति ॥ ३-३३ ॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [ Chapter 3 – Verse 33 ]

**Arjuna :**

- You will act as per Svabava.
- Be active.

**Gita :**

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीषुर्लोकसंग्रहम् ॥ ३-२५ ॥

As the ignorant men act from attachment to action, O Bharata, so should the wise men act without attachment, wishing the welfare of the world.  
[ Chapter 3 – Verse 25 ]

- Internally – remember – fact.
- I am not mind, not owner of mind.
- I am Asanga Atma Chaitanyam.
- Conditions of mind does not affect my Nitya Mukta Atma Svarupam.
- Atma Svarupa Avastanam = Moksha.

**Gita :**

अर्जुन उवाच  
पश्यामि देवांस्तव देव देहे स्वांस्तथा भूतविशेषसङ्गान् ।  
ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुग्रांश्च दिव्यान् ॥ ११.१४ ॥

Arjuna said : I see all the gods, O god, in your body and (also) hosts of various classes of beings, Brahman the lord of creation seated on a lotus, all the rsis and celestial serpents. [ Chapter 11 – Verse 15 ]

- Pashyam... wildly or widely active.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that ‘Gunas as senses’ move amidst ‘Gunas as objects’, is not attached. [ Chapter 3 – Verse 28 ]

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.[Chapter 3 – Verse 34]

- Why Jada Barata withdrawn?
- Svabava – not Vidhi.
- Jada Barata is withdrawal, not born out of scriptural injunction.

### Verse 273 :

नह्याहारादि संत्यज्य भरताद्याः स्थिताः क्वचित् ।  
काष्ठपाषाणवत्किंतु सङ्गभीता उदासते ॥ २७३ ॥

Jadabharata and others never gave up food and sleep nor were like sticks and stones. It was because they were afraid of forming attachments that they behaved as if they were completely disinterested.  
[Chapter 6 – Verse 273]

- Until Prarabda is exhausted, law of Bagawan – body continues in world.

### Attitude Change :

- Owner of body to trustee of body.
- Do minimum required for Sharira Yatra not idle like log of wood / Rock.
- Vyavaharika – possibility of Sanga / Trap.
- Deer to dear to deer.
- Whatever protects knowledge – maintain Jnana Nishta – go ahead with or without activity and Prarabda influence.

### Verse 274 :

सङ्गी हि बाध्यते लोके निःसङ्गः सुखमशनुते ।  
तेन सङ्गः परित्याज्यः सर्वदा सुखमिच्छता ॥ २७४ ॥

The man who is attached to objects is troubled by the world; happiness is enjoyed by the unattached. Therefore give up attachment if you desire to be happy.  
[ Chapter 6 – Verse 274 ]

### Aim :

- Maintain Jnana Nishta.
- Nishta can be threatened by Sanga – affects Frequency / Intensity / Response temporarily.

- Person who forms Sanga to any object, person, situation, Anatma... with attachment, status of reality gradually changes.
- Mithya seen effortlessly if no Sanga...
- When Sanga comes, Mithya becomes dull... Mithya appears Satyam.
- Like movie hero, Pratibasika Satyam, not even Vyavaharikam appears Paramartikam and I shed tears Atma goes behind. Vedanta forgotten not lost – temporarily forgotten.

### Gita :

धूमेनात्रियते वह्निर्यथादर्शा मलेन च।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥ ३.३८ ॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the words, so this (wisdom) is enveloped by that (desire or anger). [ Chapter 3 – Verse 38 ]

- One who has attachment is hooked.
- I give myself hook to world to bind me.

### Nissanga :

- Pluto not planet – not disturbed – Nissanga.
- Mithyatvam assimilation is directly proportional to Nissangatvam.
- Mithyatvam, understanding requires intelligence.
- Sukhamatmanatu abides in knowledge.
- Barata – reduced port / Sanga..
- Enjoyed Atma – Brahma Nishta.
- As part of Sadhana Chatushtaya Sampatti handled attachment by Viveka and Vairagyam.
- Maintain Sadhana Chatushtaya Sampatti desiring Moksha.
- (Ichha is pulling Shabda Kartarit Tritiya).
- Krishna was Rasika, Janaka – said nothing happens to me, let kingdom burn. Be Amidst things. Internally be detached. Jnana Karma Sanyasa more important.

### Verse 275 :

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथाऽन्यथा ।  
मूर्खाणां निर्णयस्त्वास्तामस्मतिसङ्घान्त उच्यते ॥२७५॥

The slow – witted who do not understand the essence of the scriptures, express their opinions in various ways. Let them form any opinion they like. We will express our own, which accord with the Vedantic doctrine.  
[ Chapter 6 – Verse 275 ]

- Lifestyle need not be abnormal for liberation like Barata. Confused interpret Sastra in different ways.

### Verse 276 :

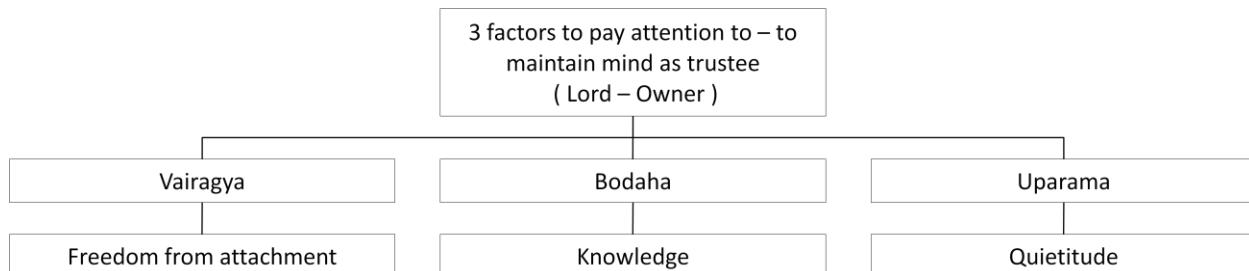
वैराग्यबोधोपरमाः सहायास्ते परस्परम् ।  
प्रायेण सह वर्तन्ते विद्युज्यन्ते क्वचित्क्वचित् ॥२७६॥

Absence of desires, knowledge of reality and withdrawal from action mutually assist one another. Generally all three of them are found together, but sometimes separately too, without the third.[Chapter 6 – Verse 276 ]

### Important Sloka :

#### Vedanta Siddanta :

- I am Atma, I don't want to get Moksha. I am ever free Atma. I am not owner of mind. Atma is Asanga.
- Conditions of mind can't disturb my free nature. Until Prarabda is over body, mind continues.
- I am trustee of body mind complex. Can't ignore Bagawan's property. Maintain it in fit condition.
- How to keep mind in good condition. Frequency / Intensity / Response belongs to mind. Until Videha Mukti mind continues.



- Pratigya Sloka – technical – elaborated from here – beautiful, practical, useful.
- Until Prarabda is exhausted.
- Fit condition of mind alone is biproduct called Jeevan Mukti.
- Real product of knowledge = I am Muktaha.

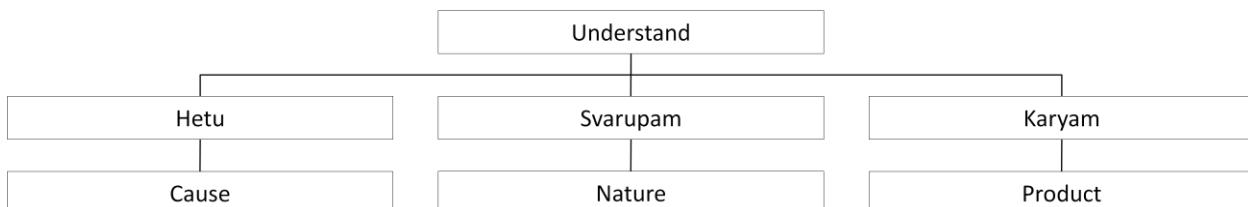
- 3 factors complimentary, Nourish each other.
- Vairagyam nourishes Bodha – I am Asanga and that gives Uparama (Quietitude).
- I am not mind, not owner of mind.
- Jnani – has gone thru Karma Yoga / Upasana Yoga ...
- All 3 exist in good measure, dominant Viveka, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam.
- Sravanam / Mananam / Ninidhyasanam.... 3 co - exist together - sometimes less 1 more.
- When students come to Vedanta without Karma Yoga / Upasana Yoga / Sadhana Chatushtaya Sampatti ... these 3 factors don't exist or exist in different proportion.
- To maintain mind healthy, take care of these 3 factors.
- As Trustee improve mind, don't get identified with the mind and become owner of mind.
- Don't judge self based on conditions of mind – anger, fear, jealousy, joy, sorrow.
- Improve mind as Mukta person but don't complain – mind like this / that.

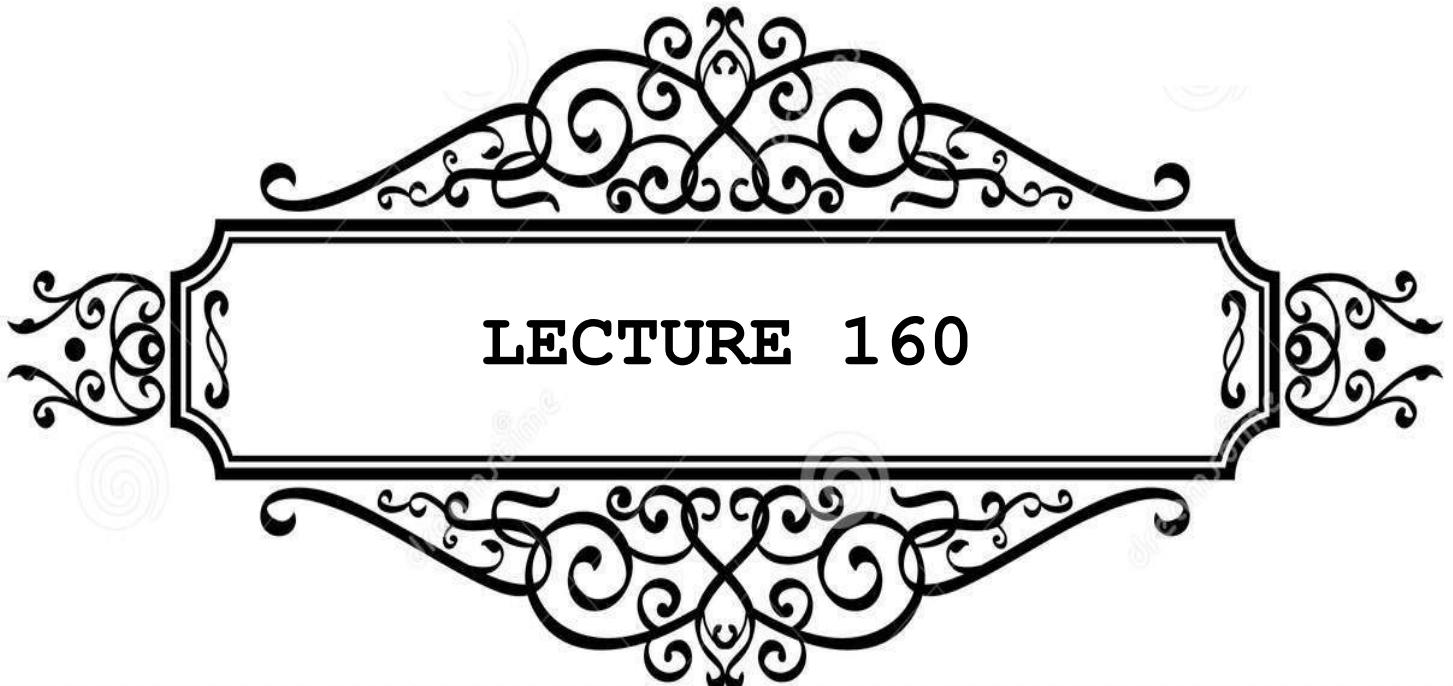
### Verse 277 :

हेतुस्वरूपकार्याणि भिन्नान्येषामसंकरः ।  
यथावदवगन्तव्यः शास्त्रर्थं प्रविविच्यता ॥२७७॥

The origin, the nature and the result of these virtues differ. The real distinctions between them will be clear to a keen student of scriptures. [Chapter 6 – Verse 277 ]

- Before taking care of Vairagyam, Bodha, Uparama know distinctly, clearly, without confusion, Asankara.  
( Sankara – mix up, confusion ).
- Avaganthavya – Grasp – know as they are.
- What is method of understanding, grasping, clarity?





LECTURE 160

## Lecture – 160

### Upto Verse 275 – Vidya established :

- Knowledge from Shastra is capable of giving liberation because in knowledge, Granti Bhida takes place.
- Learn to claim myself as Atma and stop identification with Ahankara. Separate myself from Ahankara and claim myself as ever free Atma. (End of journey).
- Seeing their defect, dropping dependence, not becoming slave again.
- To maintain mind healthy, must have Vairagya. Healthy mind not for Moksha. I am free Sakshi.

### Verse 279 :

अवणादित्रयं तद्वत्तचमिथ्याविवेचनम् ।  
पुनर्ग्रन्थेरनुदयो बोधस्यैते त्रयो मताः ॥२७९॥

The origin of the knowledge of reality is hearing, reflecting and meditating on the reality; its nature is discrimination between the real and the unreal; and its result is the restraint of fresh doubts from arising. These three are peculiar to knowledge. [Chapter 6 – Verse 279]

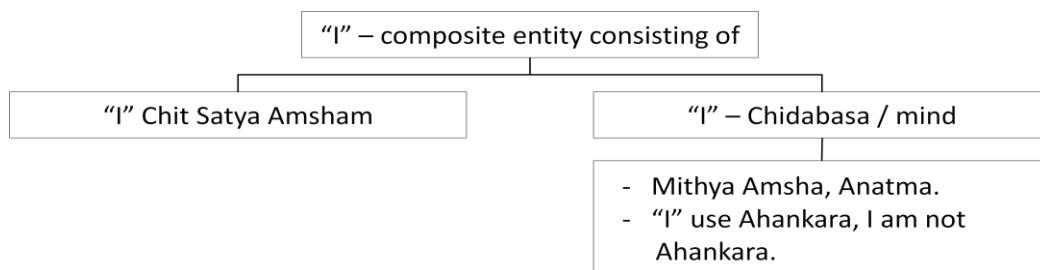
### Bodha :

#### a) Hetu :

- Sravanam / Mananam / Ninidhyasanam - put together = one unit = Jnana Yoga knowledge comes out of Pramanam.

#### b) Svarupam :

- Nature of knowledge, Satya – Mithya Vivekanam – understanding of “I” – Atma = Satyam and Ahankara Anatma world = Mithya.



- Problems belong to Ahamkara – Mithya, problems can't touch Atma Satyam.

- When Sruti snapped, music becomes Samsara.
- If Sruti is there, claim I am Jnani. In Jagat, Ahankara Amsha, problems see Mithyatvam.
- After 2 separated, Atma + Ahankara, claim Atma as me.
- Definition of Ahankara = Reflected Medium + Reflected Consciousness.
- Atma = Original Consciousness.
- Should not again join together until Videha Mukti, don't allow anti social knot, mixing up.
- Adhyasasya Punar Janma Abava = Consequence of Bodha.

#### Bodha :

- Hetu = Jnana Yoga .
- Svarupam = Satya – Mithya.
- Karyam = consequence = Adhya Anu Udaya.

#### Verse 280 :

यमादिधीनिरोधश्च व्यवहारस्य संक्षयः ।  
स्युहत्वाद्या उपरतेरित्यसंकर ईरितः ॥८०॥

The origin of withdrawal from action is the cultivation of inner and outer control and so forth; its nature is the control of the mind; and its result is the cessation of worldly activities. Thus their differences are described.  
[Chapter 6 – Verse 280]

- Uparama – Quietude.
- Mental calmness, relaxation, poise, freedom from stress.
- Hetu = cause.
- Yama, Niyama, Asama, Pranayama, Dharana, Dhyana, Samadhi.
- Manaso Nigraha = Dharana, Dhyana, Samadhi.
- Hetu – cause of calmness of mind = Ashtanga Yoga.
- Thoughts of mind calmed – subdued, quiet, non – disturbing. Not thoughtlessness. Don't say, I had no disturbing thoughts. Freedom from disturbing thoughts is called Uparama.

- Svarupam of Upama = Dhi Nirodha, Vyavaharika Samshaya – reduced reduction of activity meant for self improvement.
- Jnani has no desire for self – improvement. Knows I am already Poornaha. Upama not thoughtless condition.
- Listening to lecture for one hour attentively is Upama without disturbing thoughts.
- Reduction of Vyavahara, wordly transaction.
- Nisheda Karma = absent in Karma Yoga itself.
- Kamy Karma = reduced.
- Both of them is consequence of calmness of mind.
- 3 are Hetu Adya – cause, nature, consequence.
- Upama different from Vairagyam and Bodha.
- For mind to be healthy, practical tips.
- Verse 278, 279, 280.
- Vairagya, Bodha, Upama, Hetu, Svarupa, Karyam.

### How to Maintain Healthy Mind – 3 Sadhanas

General	Vairagya – Freedom from Attachment (Verse 278)		
	Hetu	Svarupa	Karyam
<ul style="list-style-type: none"> <li>- Bagawan owner of Mind.</li> <li>- Handle mind till Prarabda is over.</li> <li>- Purpose of Jnanam : Claiming I am not Mind.</li> <li>- Fitness of mind, a by product.</li> </ul>	<ul style="list-style-type: none"> <li>- Dosha Darsanam</li> <li>- Dukha Mishram</li> <li>- Bandakatvam</li> <li>- Atrupty Karatvam</li> </ul>	<ul style="list-style-type: none"> <li>- Jihasa</li> <li>- Deciding to give up Anatma Objects for peace, security happiness.</li> <li>- Freedom from slavery, Addiction.</li> <li>- Drop dependence</li> </ul>	<ul style="list-style-type: none"> <li>- Punar Bogeshu Adeenata.</li> <li>- Not become Slave again.</li> </ul>

Bodha – Knowledge (Verse 279)			Upama – Quietude (Verse 280)		
Hetu	Svarupa	Karyam	Hetu	Svarupa	Karyam
- Jnana Yoga = Sravanam / Mananam / Ninidhyasanam	- Satya Mithya Viveka	- Adhya Anu Udaya.	- Ashtanga Yoga	- Dhi-Nirodha - No Desire for fullness - Reduction in Vyavahara. - Not thoughtless condition	- Mano Nigraha. - Listening to lecture 1 hour without disturbing thoughts.

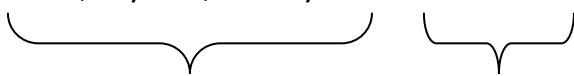
- How to apply 9 factors?

### Verse 281:

तत्त्वबोधः प्रधानं स्यात्साक्षान्मोक्षप्रदत्त्वतः ।  
बोधोपकारिणावेतौ वैराग्योपरमावुभौ ॥२८१॥

Of all the three virtues the most essential is the knowledge of the reality as it is the direct cause of liberation. The other two, detachment and withdrawal, are necessary auxiliaries to knowledge.  
[Chapter 6 – Verse 281]

- What is primary – secondary factor?
- Is Yama, Niyama, Pranayama or Sravanam?



Yoga

Vedanta

- Vedanta is primary.
- Relative importance of Vairagya + Upama. Tattwa Bodha is primary teaching. Knowledge of Tattwam is Brahman. Sravanam / Mananam / Ninidhyasanam – extremely important. Because knowledge is direct means - cause of liberation.
- Vairagya and Upama secondary factors, Sadhana, supportive, Auxiliary, contributive, subservient, means.
- Without Vairagya and Upama, knowledge is impossible.
- Without knowledge, Vairagya + Upama incomplete.
- Vairagya + Upama exist in Samadhi but does not give knowledge, not thoughtlessly sit.. Knowledge will not come.

- Knowledge comes from Guru's teaching. Vairagyam and Uparama, supportive cause for Bodha.

### Verse 282 :

त्रयोऽप्यत्यन्तपक्वाशचेन्महतस्तपसः फलम् ।  
दुरितेन कवचित्किंचित्कदाचित्पतिबध्यते ॥२८२॥

The existence of the three virtues highly developed in a man is the result of vast store of merit acquired in innumerable past lives. The absence of any one of them is the result of some demerit acquired in the past.  
[Chapter 6 – Verse 282]

- If all 3 in good measure and because of Punyam of past Janmas, result of great Tapas, you become Jnana Payasham / fruit.
- Extreme Vairagyam – not throwing disposable coffee cup.
- Obstacles are there to have 3 in full measure.
- Kvachit – place – calm in particular place (temple).
- Kadachit – time – calm in particular time (morning).
- In different measures obstacles are there in certain time & places.
- If person gains self knowledge properly from Upanishad, it gives liberation.
- In wake of knowledge, he claims I am Nitya Mukta Atma. Can't say I became liberated.
- I understand, I am ever liberated.
- I as Atma, am different than mind, not possessor of mind, not related to mind.
- Atma – Asanga – not related to anything.

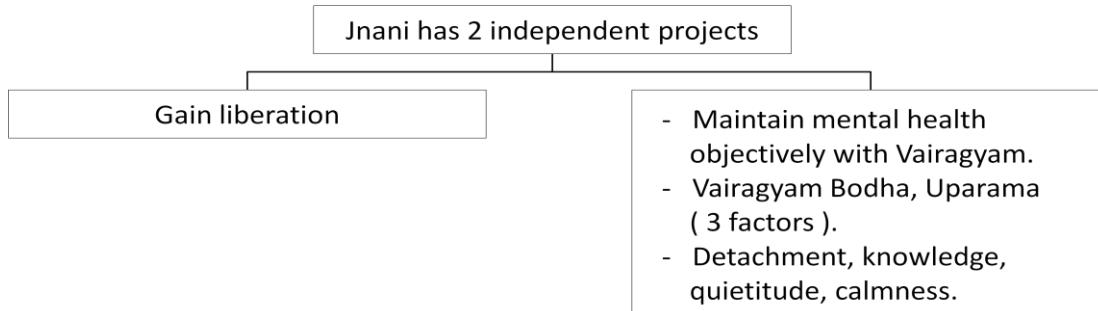
### Gita :

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपघारय ॥९-६॥

As the mighty wind moving everywhere rests always in space (the Akasa), even so, know you, all beings rest in me. [ Chapter 9 – Verse 6 ]

- Objects move in space but not related to space.
- My liberation nothing to do with mind's conditions.
- I am liberated in spite of the conditions of the mind.

- Mind is property of lord and I am only trustee of mind and take care of mind.
- Maintain mental health, choose to improve mind to improve set-up.
- Unhealthy mind disturbs set-up. Unhealthy body is burden and disturbance to people around.



- Vairagya + Uparama directly help Bodha – helps in indirect way.
- When I have knowledge, I approach mental problems objectively.
- Without knowledge, I see mental problems as my problem.
- Physical problems – physical.
- After knowledge we have objectivity to maintain physical + mental health.
- Objectivity helps to treat mind better.
- Doctor with son's surgery – suffers from lack of objectivity – subjectivity comes – my son! Will have to answer wife.
- Subjectivity – obstacle.

Before knowledge – subjectivity
I am mind, my mind has problems = I have problems

### After Knowledge :

- Mind, one of the things in creation requiring nuts + bolts to be tightened.

### Observe :

- Vairagya, Bodha, Uparama to improve mind.
- Study - distinction / nature / cause / consequence of each of 3 factors.

### **Verse 282 :**

- There are some seekers, Who have all 3 factors in full measure. There are gradations w.r.t. Vairagya, Bodha, Uparama depending on Purva Janma's Tapas, Sadhanas.
- If detachment, knowledge, calmness of mind in full measure, person embodiment of Atma.
- No flareness in provoking situations.
- Not due to Puranic Tapas – one leg standing / in forest without eating.
- Here Tapas in Karma Yoga / Upasana Yoga.
- Due to Prarabda, one can have less Tapas.

### **Jnani with Prarabda Pratibandha :**

- Kwachit – in place / occasion.
- Kadachit – in time.
- Irritability conditioned by time, place, occasion is obstacle.

### **Kalidasa :**

- Jnani – one who is calm in provoking situations.

### **Verse 283 :**

वैराग्योपरती पूर्णं बोधस्तु प्रतिबध्यते ।  
यस्य तस्य न मोक्षोऽस्ति पुण्यलोकस्तपोबलात् ॥८३॥

Without the knowledge of reality even perfect detachment and complete withdrawal from worldly actions cannot lead to liberation. A man endowed with detachment and withdrawal, but failing to obtain illumination, is reborn in the superior worlds because of great merit. [ Chapter 6 – Verse 283 ]

- Vairagyam + Uparama also by Ashtanga Yoga.
- When calmness full, Uparama full, detachment full.
- When knowledge is obstructed, Aham Brahma Asmi taken as information, not looked as proven fact.

Information	Knowledge
<ul style="list-style-type: none"> <li>- When content of knowledge not fact for me, it is only information.</li> <li>- Does not liberate.</li> </ul>	<ul style="list-style-type: none"> <li>- When content of information is fact for me.</li> <li>- It is knowledge, knowledge liberates.</li> </ul>

### Difference :

- How do I look upon content?
- “Aham Brahma Asmi”.
- Brahma Satyam, Jagan Mithya - do I look as fact or information.
- Student = takes it as hypothesis to be validated.
- Ask mind when alone : are you convinced you are Brahman?
- Ask my conscience, world may do Pada Puja.
- If Jnanam obstructed, no Moksha.
- Sadhanas = not wasted. Reborn with advantage – Vairagyam carried forward.
- Upanama carried forward.
- Goes to Punya Loka.
- Vedanta Sravanam – primary result – knowledge.
- Secondary result – Punyam.
- 100 Ashva Medha Yaga = 1 minute of Sravanam.

### Gita :

प्राप्य पुण्यकृतांल्लोकानुषिद्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ६-४१ ॥

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from Yoga, is born again in the house of the pure and the wealthy. [ Chapter 6 – Verse 41 ]

- Because of Tapo Balaha... Get Punya Loka, weekly classes.

### **Verse 284 :**

पूर्ण बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।  
मोक्षो विनिश्चितः किंतु दृष्टदुरखं न नश्यति ॥२८४॥

On the other hand by the complete knowledge of the reality, a man is sure to have liberation, even though his detachment and withdrawal are wanting. But then his visible sufferings will not come to an end owing to his fructifying Karma. [ Chapter 6 – Verse 284 ]

### **2<sup>nd</sup> Example :**

- If Jnanam clear, full Vairagyam. If Jnanam obstructed, no Vairagyam / Uparama.

### **Fact :**

- I am Brahman.
- I am different from mind,
- I am not possessor of mind,
- I am not related to mind.
- Mental conditions do not taint me, is clear to me and fact for me.
- If we have sufficient Vairagyam + Uparama, Pass marks (36), Jnanam takes place.
- Very difficult to measure thickness of mind layer + distance from Atma.
- Upadhi – very near.
- Mind does not have perfect health. Snags in detachment and calmness. Moksha definite – Svarupam – ever liberated Atma.
- Conditions of mind have nothing to do with fact of my liberation.
- Liberation – unquestionable.
- Unhealthy body + mind gives problems due to Prarabda.
- Jnanam can't stop Drishta Dukham. Deficiencies come because of Prarabda.
- What is the difference?

- If Jnanam is clear, disturbance treated as disturbance of mind, never connected to fact, I am ever free.
- Pay attention to mind because disturbed mind will disturb set up. Loka Sangraha is adjusting mind for people around.
- Improve mind not for freedom but with freedom, objectively.
- Prarabda will last few years.
- Frequency / Intensity / Response reduced, not zero no perfect 100% mental or physical health.
- Drishta Dukham = loaded word = mental disturbance of Jnani which Jnani observes objectively.
- Without identification, addresses objectively.
- Ajnani is mental Dukham, not Drishtam, object. It has become he himself, I am sorrowful.
- Jnani sees over time... disturbance, not known to others, comes down to insignificant level.
- Drishta Dukham – Na Nashyati. Upama + Vairagyam Nashyati Drishta Dukham.

### Verse 285 :

पूर्णं बोधे तदन्यो द्वौ प्रतिबद्धो यदा तदा ।  
मोक्षो विनिश्चितः किंतु दृष्टदुर्खं न नश्यति ॥८८॥

The height of detachment is such a conviction of the futility of all desires that one considers like straw even the highest pleasures of the world of Brahma; and the height of spiritual knowledge is reached when one feels one's identity with the supreme self as firmly as an ordinary man instinctively feels his identity with the physical body. [ Chapter 6 – Verse 285 ]

- What is highest grade possible in Bodha, Vairagyam, Upama – 100/100?

### Brahma Loka :

- Trinikara everything upto Brahma Loka – dry blade of grass – insignificant, no value.
- Aparoksha Anubuti – “Ka Ka Vishta”.

- No one gets attached to crows droppings. Total detachment from everything.

Initially	Later
<ul style="list-style-type: none"> <li>- Adharma.</li> <li>- Illegitimate anger.</li> <li>- Big disturbance.</li> <li>- Caused by attachment.</li> </ul>	<ul style="list-style-type: none"> <li>- Dharmic anger.</li> <li>- Legitimate Anger.</li> <li>- No disturbance.</li> <li>- No attachment to Vedanta.</li> <li>- Dridha Bodha.</li> </ul>

- I am Brahman firm because natural to body.

Before knowledge	After Jnanam
<ul style="list-style-type: none"> <li>- Ahamkara – natural - son, brother.</li> <li>- For transaction identify with Ahankara – age – not eternal travel – not all pervasive.</li> <li>- Use Ahankara in Vyavahara.</li> </ul>	<ul style="list-style-type: none"> <li>- I am Brahman - Effortless, natural.</li> <li>- Ahankara is Vesham, I am Brahman.</li> </ul>

- Knowledge – Vairagya – Uparama.
- Cause – Hetu
- Nature – Svarupa
- Consequence – Karyam
- I am body in Ajnana kale.
- I am Brahman in Jnana Kale.
- When knowledge becomes Dridham.

### Verse 286 :

सुप्तिवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।  
दिशानया विनिश्चेयं तारतम्यमवान्तरम् ॥२८६॥

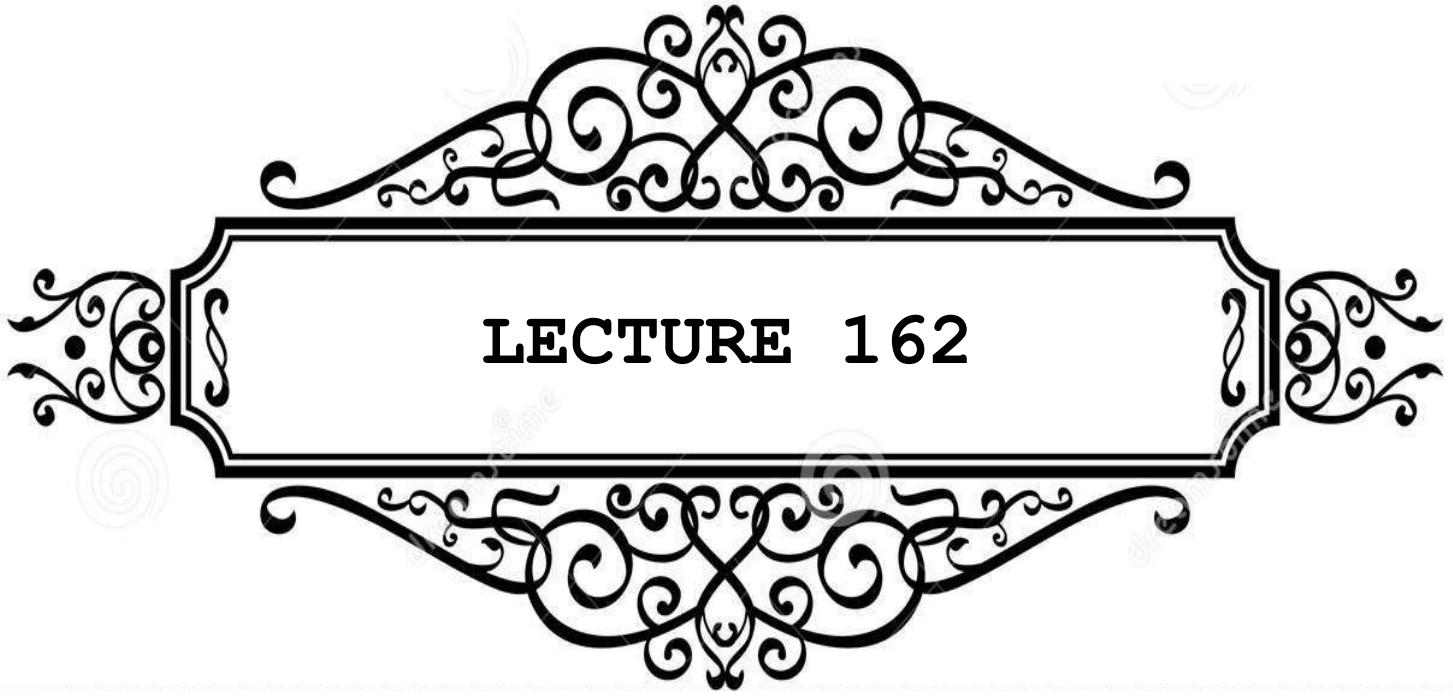
The height of withdrawal from action is the complete forgetfulness of all worldly affairs in the waking state as in the state of deep sleep. There are several intermediate grades which can be known by actual observation.  
[ Chapter 6 – Verse 286 ]

- What is height ( Avadhi – highest ) of calmness?
- World + events do not remain in mind + disturb.
- Events normally remain as thoughts, impressions, experiences registered.

- In night certain experiences stay and we judge those events.
- Mind a glutton. We judge and mind has reactions + responses.
- Mind continues to live in those people / objects / experiences.
- When we have personal interest, Raaga / Dvesha, those impressions remain. When relaxed, detached, past experiences don't come to kidnap your present self.
- School annual day celebration – certain scenes registered because of Sangha.
- When mind matures and Sangha lesser, all events appear + disappear.
- Nothing creates deep impression in my mind just as experiences forgotten in sleep, for Jnani no experience remains in mind causing a flutter.

#### **Height of Uparama :**

- Nothing remains in mind causing flutter.
- Write on water.. Erased as it is written.
- Write on blackboard with Chalk, dipped in water, stays for days...
- Entire Mithya Prapancha doesn't create deep imprint. Aham Brahma Asmi remains.
- Suptivatu – as in sleep, Vismriti = forgetfulness.



**LECTURE 162**

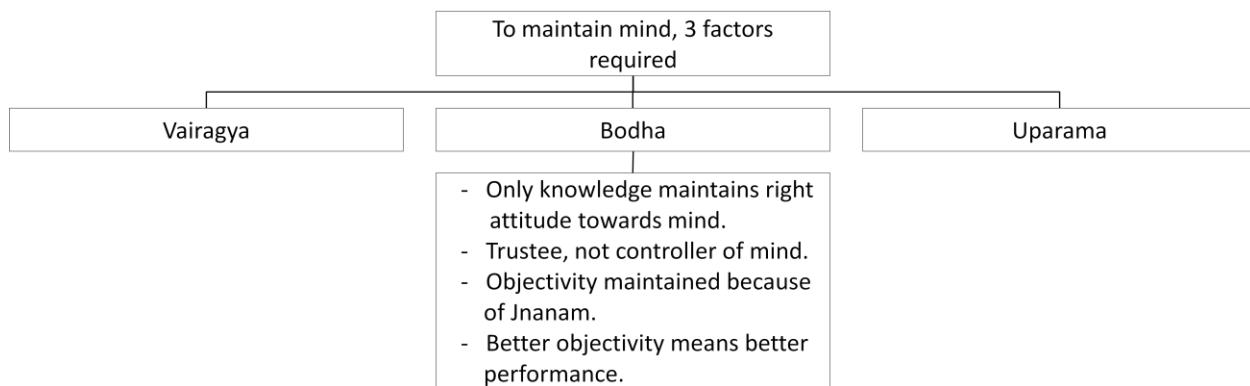
## Lecture – 162

### Verse 286 :

सुप्तिवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।  
दिशानया विनिश्चये तारतम्यमवान्तरम् ॥२८६॥

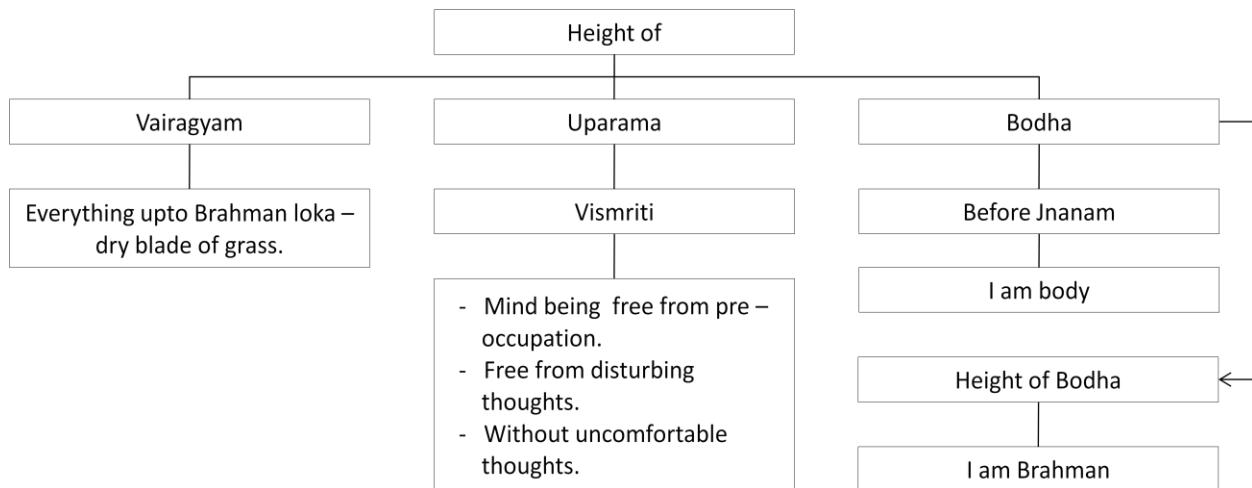
The height of withdrawal from action is the complete forgetfulness of all worldly affairs in the waking state as in the state of deep sleep. There are several intermediate grades which can be known by actual observation.  
[ Chapter 6 – Verse 286 ]

- If teaching received clearly, I am ever liberated Brahman / Atman.
- Attitude towards mind – I am not mind, not possessor of mind, not related to mind – Asanga Atma.
- Freedom - my eternal nature. Freedom can never be affected by conditions of mind.
- I will never connect my liberation with conditions of mind.
- Knowledge should change attitude towards mind through which mind I know myself.
- With change in attitude, mind becomes one of the objects of creation, Anatma.
- I being Asanga, don't claim any relationship with mind.
- Mind – property of Ishvara. Ishvara keeps mind as long as Prarabda requires.
- I am trustee of mind, superimposed on me Chaitanyam – awareness.



- Through knowledge get objectivity. Through Vairagyam + Uparama keep mind fit.

- Uparama is mental relaxation quietiude.
- Dosha Darshanam generates and preserves Vairagym.
- More mind is attached, more mind disturbed.
- Mind must reduce attachment to avoid disturbance.
- Preserve quietitude of mind by Ashtanga Yoga : Yama – Niyama.
- Quiet, calm, detached mind = healthy mind.



- How do we know if one is pre-occupied or not?
- When nothing to do, it will come. Some anxiety, worry, concern waiting at gateway.
- Like ghost, everyone has some disturbing thought pattern.
- When one is free from that, it is called “Sukti Vatu Vismriyatu”.
- Forgetfulness of world like sleep. Is Seema height of Uparama.
- Forgetfulness of past + present. Certain experiences form impression. These impressions are played back in night.
- In Raaga Dvesha Rahita Jnani, no experience forms strong imprint.
- In sleep, experiences disappear, after experience is over. Nothing stays back to haunt him. Is height of Uparama limit / border / Seema.
- Jnanis are in intermediary stages. Jnanam is same for all Jnanis, mental conditions not same for all Jnanis.

- All Jnanis try to keep mind calm, not for liberation - But for fitness.
- Differences in mental fitness can't affect Moksha – Asangatvat.
- “Jeevan Mukti Viveka” Vidyaranya grades minds of Jnani – Brahmavit, Varaha, Variyam, Varishtaha.
- Mind different because of Prarabda. Taratamyam only from worldly angle. Jnanam is uniform – whatever be condition of Body / Mind – I am free.

### Verse 287 :

आरब्धकर्मनानात्वाद्बुद्धानामन्यथाऽन्यथा ।  
वर्तनं तेन शास्त्रे भ्रमितव्यं न पण्डितैः ॥२८७॥

Enlightened men may differ in their behavior because of the nature of their fructifying Karma. This should not make the learned think otherwise about the truth of knowledge resulting in liberation.[Chapter 6 – Verse 287]

- Mind as per likes + dislikes. Mind will not desire for Poornatvam which is accomplished.

### Gita :

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निघ्रहः किं करिष्यति ॥३-३३॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [ Chapter 3 – Verse 33 ]

- Bagawan has non binding desire for Srishti – Sthiti – laya ... Avataras.
- Wise do not have uniform lifestyle – Shankara – travels, writes ‘Sarva Bujanga Stotram’, establishes temples..
- Common understanding from Shastra.

### Shastra :

- “I am not mind, not possessor of mind, not related to mind”.
- “Mental conditions have nothing to do with my freedom”.
- I was, am, ever will be free.
- Mind does + goes as per its Prarabda. I have nothing to do with that.
- 3 hours Puja / Abhishekam / Vritam belongs to Mithya Anatma – governed by Prarabda.

### Verse 288 :

स्वस्वकर्मानुसारेण वर्तनां ते यथा तथा ।  
अवशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥२८८॥

Let the enlightened people behave in any way according to their fructifying Karma, but their knowledge is the same and their liberation is the same.  
[Chapter 6 – Verse 288]

- Superficial difference as per condition of mind. No difference in Jnanam + liberation.
- Prarabda Karma belongs to Ahamkara of Jnanis.
- Ahamkara = Reflected Medium + Reflected Consciousness.  
= Body + Mind + Reflected Consciousness has Karmas, Yata, Tata.

### Gita :

सर्वभूतस्थितं यो मां भजत्येकब्रह्मास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६-३१॥

He, who, being established in unity worships me, dwelling in all beings, that yogi abides in me whatever be his mode of living. [Chapter 6 – Verse 31 ]

- King / Grihasta / Ashrama – nothing to do with liberation.
- As Sadhaka – Jnani removes Adharma Vasanas.
- Eliminated in Karma Yoga + Upasana Yoga.
- Common knowledge of all Jnanis – I am not Body / Mind.
- I am Akarta / Abokta.

### Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९-१०॥

Under me as her supervisor, Prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10 ]

- Prakrti does everything.
- Knowledge of all Jnanis uniform.
- Liberation of all Jnanis uniform.
- Don't measure liberation according to conditions of mind.
- Jeevan Mukti, w.r.t mental states has variation.

- Jnani Nitya Mukta – never looks at himself as mind.
- No gradation of liberation in Svarupa. There is gradation of Jeevan Muktas w.r.t mental states.
- Jeevan Mukti + Videha Mukti are by products w.r.t mind.
- Jnani talks of only Nitya Mukta Atma which he has all the time – Samaha – truth – fact.
- 3 fold Sadhana – Vairagyam, Bodha, Uparama to keep mind fit and to look at it objectively.

### Verse 289 :

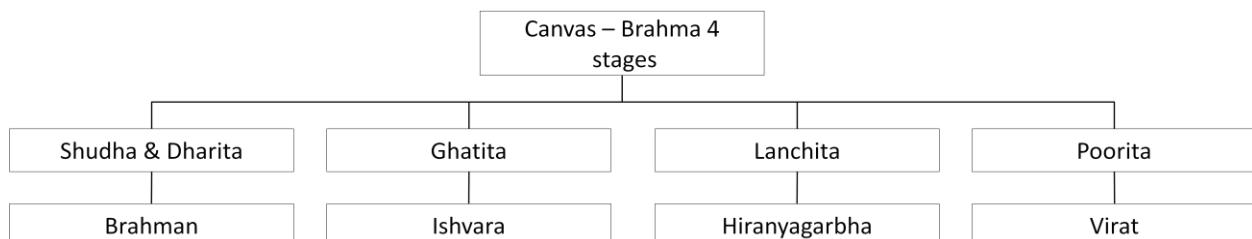
जगच्चित्रं स्वचेतन्ये पटे चित्रमिवार्पितम्।  
मायया तदुपेक्ष्यैव चैतन्यं परिशोष्यताम् ॥२८९॥

On the supreme consciousness the world is drawn like a picture on canvas ; thus is Maya superimposed on consciousness. When we forget the adventitious distinctions, consciousness alone remains.  
[Chapter 6 – Verse 289]

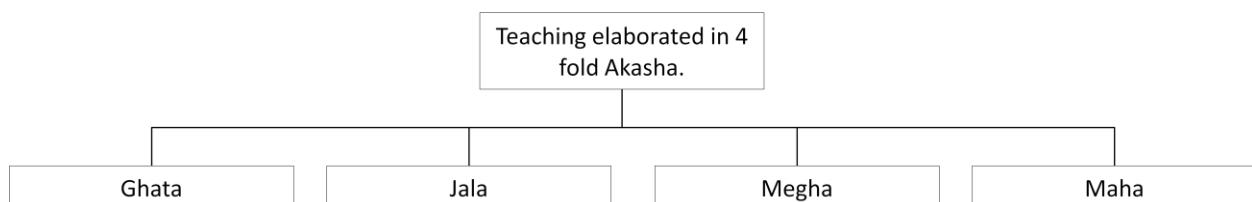
- Conclusion of Chapter : ( 2 years to completes ).
- Verse 1 – 17 : Sankshepa Vedanta.
- Verse 18 – 290 : Vistaraha – elaboration.

### Brief teaching :

#### Chitra Pata Drishtanta :



- Canvas = Brahman.
- Universe = painting.



## Conclusion :

- Sankshepa Vedanta Chitrapata Drishtanta.
- Picture of world is superimposed on one's own consciousness.

## Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमानतगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saaksaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- Picture of world like painting on Canvas.
- Canvas – consciousness – Satyam
- Can exist independent of picture.

Picture	World	Consciousness
- Mithya. - Can't exist independent of Canvas.	- Mithya. - Picture can't exist independent of Consciousness.	- Satyam. - Exists independently of world.

- Mithya Prapancha is superimposed on me Consciousness.
- Who performs this mischief? Maya / Avidya.
- What can you reject?
- Canvas or picture.
- Consciousness or world.

## Isavasya Upanishad :

ॐ ईशावास्यमिदौ सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुजीथा मा गृह्यः कस्यस्त्वद्वनम् ॥ १ ॥

om isavasyam - idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam || 1 ||

All this, whatever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [ Verse 1 ]

### **Upanishad :**

- Reject Mithya Jagat Chitram.
- Rejection – not physical = can not throw away.
- Can't run away.
- Don't attach reality to the world and run away like snake on rope.
- Discover Canvas / Consciousness / rope Adhishtanam and abide in it = Moksha.
- Don't emotionally invest in Mithya Prapancha.
- Emotional investment = Samsara will crush like stock market.
- Enjoy seeing world – learn not lean, don't sit, cardboard chair.

### **Pure Consciousness :**

- Ever uncontaminated by universe.
- Remainder – Parisheshayatam.
- Reality, Consciousness.
- Don't throw baby – Consciousness along with bath water – Body / Mind.

### **Dakshinamurthy Stotram :**

विश्वं दर्पणहश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोदूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
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- Advaita Atma Avastanam = Moksha Chitra Deepa Prakaranam concluded.

### Verse 290 :

चित्रदीपमिमं नित्यं येऽनुसंदधते बुधाः।  
पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥२९०॥

This chapter called the ‘lamp of the picture’, when regularly studied, gives an intelligent aspirant freedom from the delusion due to illusive appearances, even though he may see them as before.  
[Chapter 6 – Verse 290]

- Phala Sruti = benefit of study.
- Anusandhati = Dwell regularly on teaching as Sravanam / Mananam / Ninidhyasanam.
- Minds will be associated with thoughts of Chapter – 6 “Chitra Deepa”.
- Anusandhanam = Contemplation constant thinking.
- Revise as often as possible on important topics.
- If one dwells – will never get deluded in life, no Samsara – Shoka – Moha.
- Will not be confused after Jnanam, not because of renunciation.
- Continue interactions with Cantankerous people because of Prarabdam in family.
- Free from Samara, world is a picture, don’t give substantiality and get into trouble. Watch as a serial...



**LECTURE 163**

## Lecture – 163

- 6<sup>th</sup> Chapter summary – Chitra Deepa Prakaranam.

### Chapter:

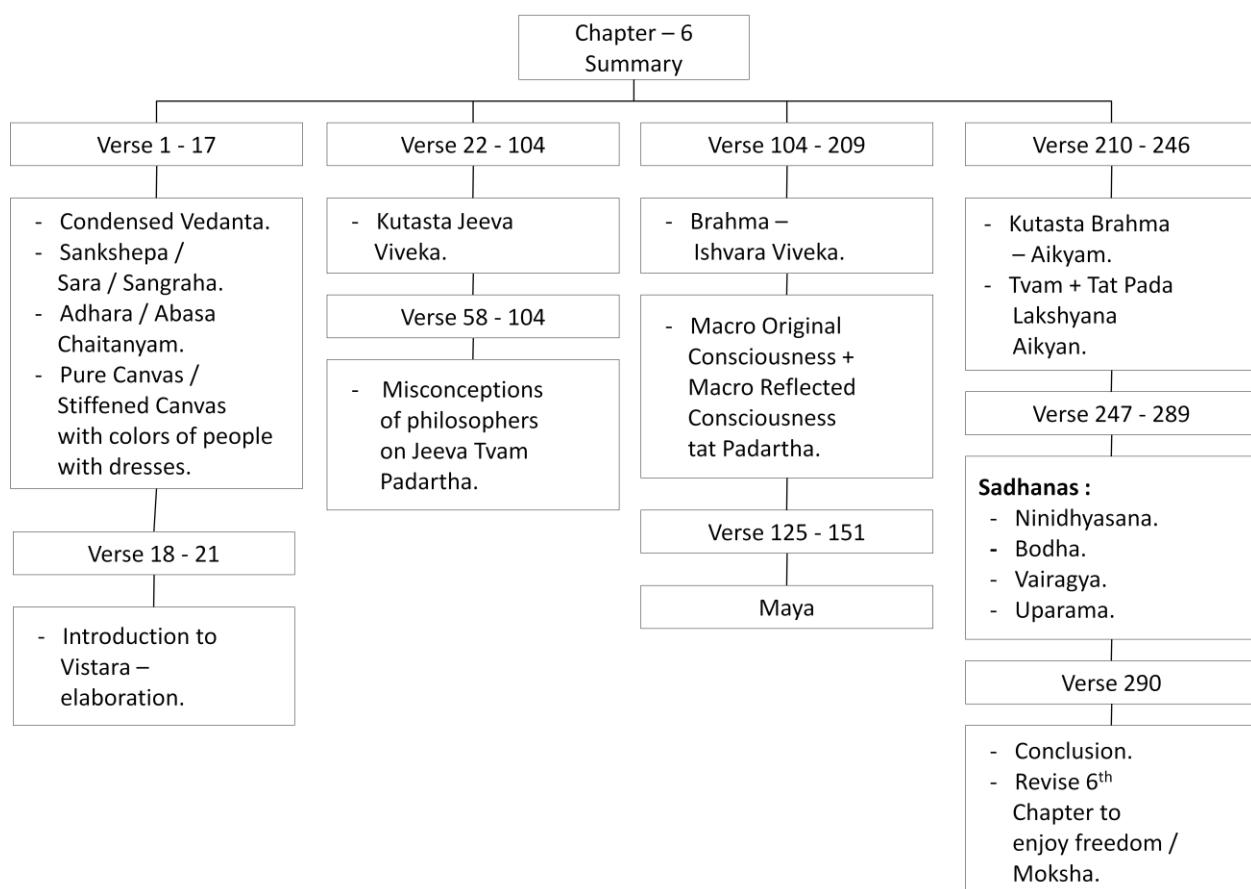
- 1 – 5 – Viveka Prakaranam (Discrimination).
- Tattwa, Panchabuta, Pancha Kosha, Dvaita, Mahavakya....

### Chapter 6 – 10 :

- Deepa Prakaranama (illumining).
- Reveals, throws light.
- Chitra, Trupti, Kutasta, Dhyana, Nataka.

### Chapter 11 – 15 :

- Ananda Panchakam.
- Vishaya, Yoga, Vidyā, Brahmananda.



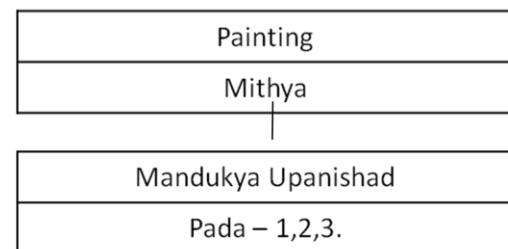
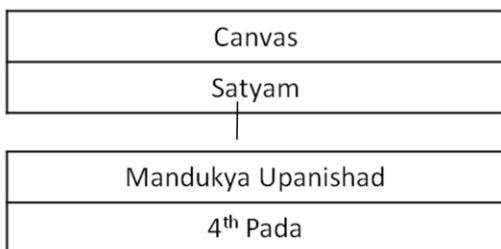
**Verse 1 – 17 :**

4 levels	
Painted Cloth	Brahman
- Dhauta Pata – Pure cloth.	- Shudha Brahma – Useless without Maya Sambanda.
- Ghatita Pata – Starched stiffened cloth. – Can draw.	- Antaryami – Brahman dipped in Maya Brahman fit for creation.
- Lanchita Pata – Marked with outline.	- Hiranyagarbha – Sukshma Sharira + Prapancha – outline of creation ready.
- Poorita Pata – Painted Canvas.	<b>Virat :</b> - Sthula Prapancha & Sharira colourful, attractive.

**2 lessons :**

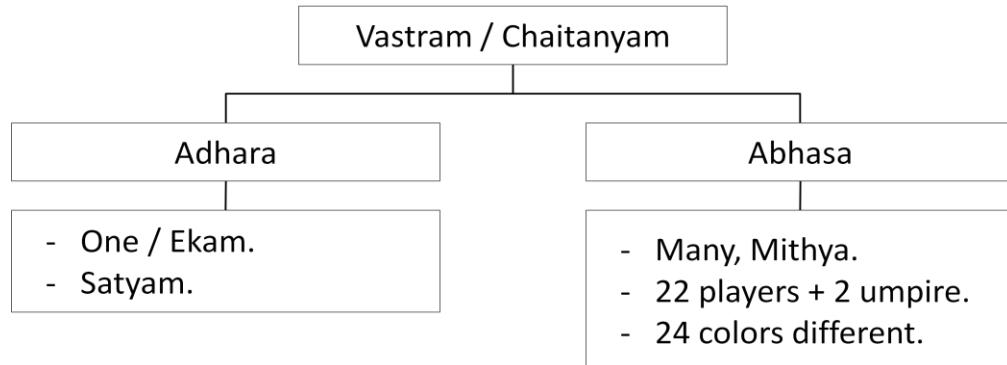
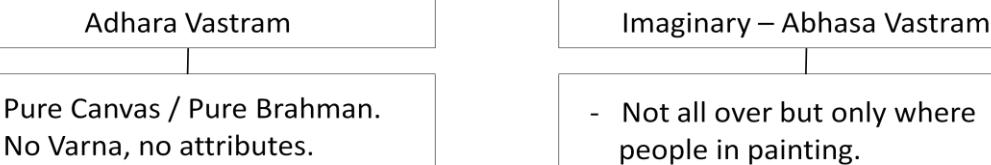
a) :

- Shudham Brahma – real.
- Antaryami / Hiranyagarbha / Virat – can't exist without Brahman independently.
- Painting / world requires support of Brahman = marked, stiffened starched canvas.
- Can't exist without Adhara Vastram.
- Without cloth marking, starting not possible.



b) Ingenious point :

- Colourful dressing in painting.
- When you see colours there are 2 Vastrams.

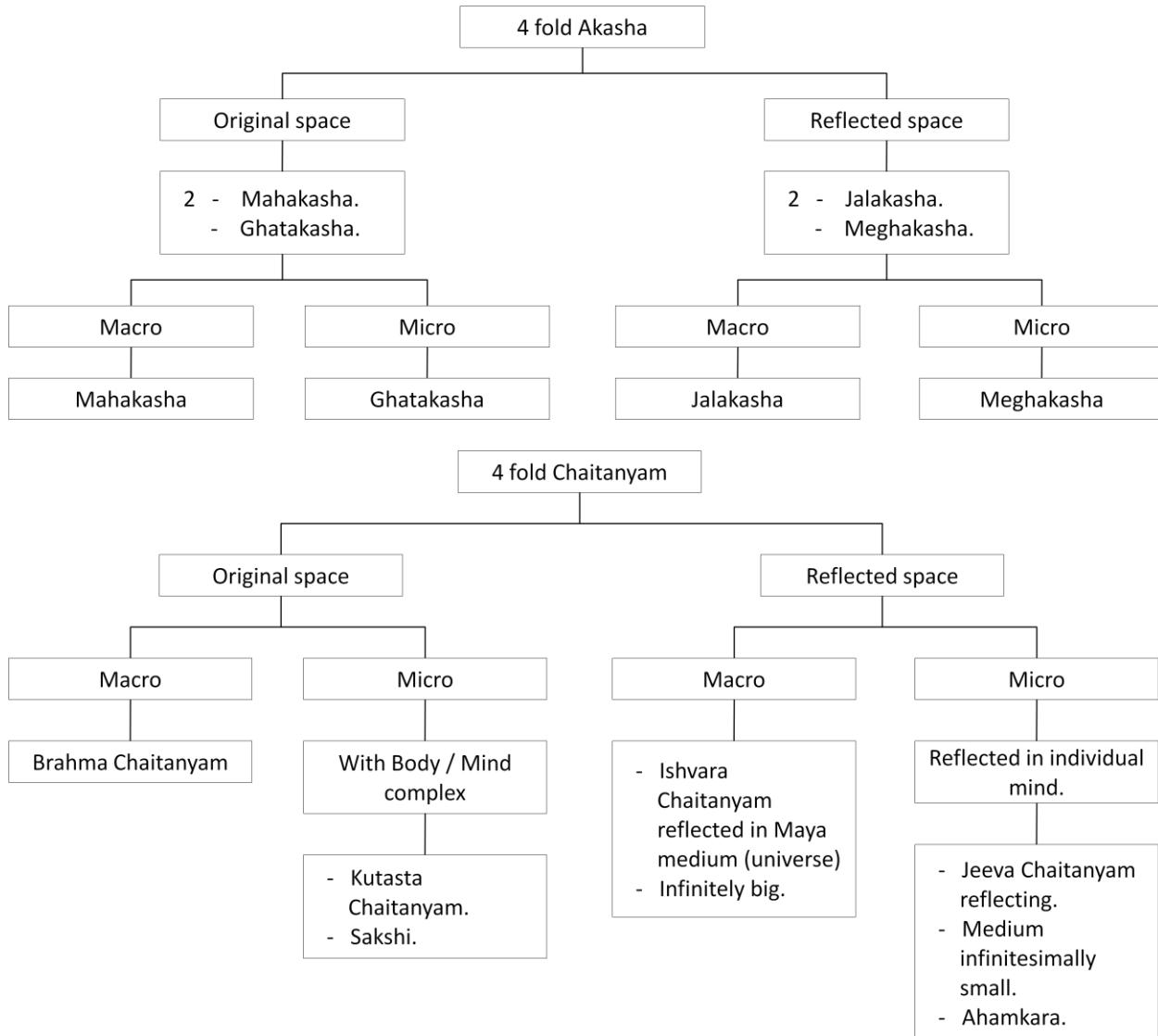


- Jiva – Mix of Adhara + Abhasa Chaitanyam.
- As long as Adhara and Abhasa Chaitanyam are not understood, Samsara will continue.
- Only solution to Samsara is separate Adhara + Abhasa Chaitanyam.
- Intellectually separate it.
- Claim I am Adhara Chaitanyam.
- Entire Vedanta is Adhara – Abhasa Chaitanya Viveka.

#### **Verse 18 – 21 :**

- Introduction to expanded Vedanta, magnified elaborated, blown up version.
- Akasha Drishtanta.

Sl. No	Akasha	
1.	- Ghata	- Space occupied in pot.
2.	- Jala	- Space reflected in pot water.
3.	- Meghakasha.	- Space reflected in reflecting medium of cloud waters.
4.	- Mahakasha.	- All pervading space.



### Verse 21 – 103 :

- Tvam Padartha Viveka.
- Kutasta Jeeva Chaitanyam Viveka.

Micro Original Consciousness	Micro Reflected Consciousness																						
<ul style="list-style-type: none"> <li>- Kutasta / Sakshi. ↓</li> <li>- Limitless, all pervading division less, attribute less principle.</li> <li>- No travel, No Sradham, No tarpanam.</li> <li>- Self ( Svayam ) taken as Kutasta.</li> <li>- Self can be used by any person.</li> <li>- I – myself do this.</li> <li>- She – herself did this.</li> <li>- Stone falls itself.</li> <li>- Self common to 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person.</li> <li>- Self – Refers to 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person + Chetana + Achetana.</li> <li>- Kutasta Chaitanyam Common to :</li> </ul> <p style="text-align: center;">Chetana Prapancha                          Achetana Prapancha.</p> <ul style="list-style-type: none"> <li>- Kutastasta – self – Svatm – Sva – Padartha.</li> <li>- Satyam.</li> <li>- Claim – I am Kutasta.</li> </ul>	<ul style="list-style-type: none"> <li>- Jeeva / Ahankara. ↓</li> <li>- Being reflection, many, limited has attributes.</li> <li>- Sanchita + Prarabda Karmas.</li> </ul> <p><b>Karma Khanda :</b></p> <ul style="list-style-type: none"> <li>- Talks of travel of Jeeva Chaitanyam. (Ahankara)</li> </ul> <p><b>Gita Chapter – 14 :</b></p> <ul style="list-style-type: none"> <li>- Oordvan Gachanti Tat Vasta...[Chapter 14 – Verse 18]</li> <li>- Reflected Consciousness + Reflected Medium travels.</li> <li>- I – Aham – taken as Jeeva.</li> <li>- I – different than you he, She, it.</li> <li>- I = finite Chidabasa.</li> <li>- Chidabasa not common to :</li> </ul> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">Chetana</td> <td style="width: 50%;">Achetana</td> </tr> <tr> <td style="padding-left: 10px;">- Has Chidabasa.</td> <td style="padding-left: 10px;">- Prapancha.</td> </tr> <tr> <td></td> <td style="padding-left: 10px;">- No Chidabasa.</td> </tr> <tr> <td></td> <td style="padding-left: 10px;">- Desk.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- In Jada Prapancha Kutasta Chaitanyam is there but not Chidabasa Chaitanyam.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- Chetana, Achetana difference only in terms of presence &amp; absence of Chidabasa.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- If desk has Chidabasa it will fold its legs, walk, travel.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- Samsara – belongs to Aham Padartha – Mithya – Jeeva Chidabasa only.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- Chidabasa is Mithya, therefore Samsara is Mithya.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- Dharmi Mithya.</td> </tr> <tr> <td colspan="2" style="text-align: center;">- Dharma – attribute not Satyam.</td> </tr> </table>	Chetana	Achetana	- Has Chidabasa.	- Prapancha.		- No Chidabasa.		- Desk.	- In Jada Prapancha Kutasta Chaitanyam is there but not Chidabasa Chaitanyam.		- Chetana, Achetana difference only in terms of presence & absence of Chidabasa.		- If desk has Chidabasa it will fold its legs, walk, travel.		- Samsara – belongs to Aham Padartha – Mithya – Jeeva Chidabasa only.		- Chidabasa is Mithya, therefore Samsara is Mithya.		- Dharmi Mithya.		- Dharma – attribute not Satyam.	
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### Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसा: ।  
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसा: ॥१४-१८॥

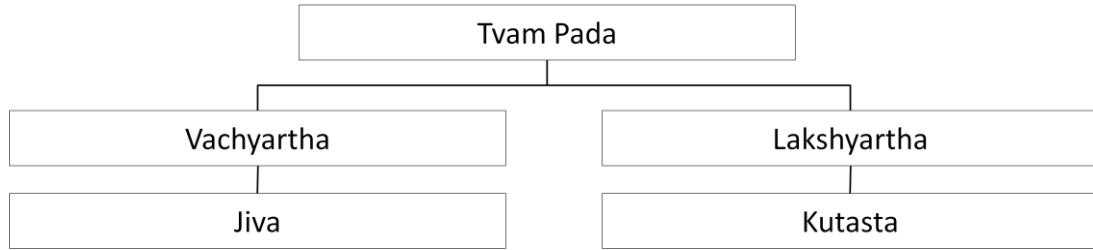
Those who are abiding in sattva go upwards; the rajasika dwell in the middle; and the tamasika, abiding in the function of the lowest guna, go downwards. [Chapter 14 – Verse 18]

### Verse 58 - 103 :

- Misconceptions of philosophers.

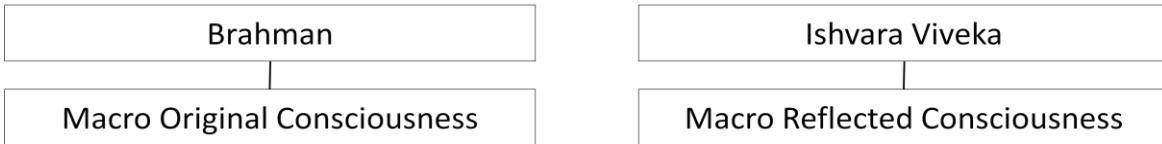
### Verse 58 – 103 – 46 Verses :

- Misconception of philosophers.
- Other systems no need to read + negate.
- Sankhya, Yoga, Nyaya, Veiseshika wrongly understood Jiva.
- Tvam Padartha Viveka in Tat Tvam Asi = Kutasta Jeeva Viveka.



### Verse 104 – 209 :

- Tat Padartha Viveka.



### Verse 104 – 209 :

Brahman	Ishvara
<ul style="list-style-type: none"> <li>- Adhara Chaitanyam.</li> <li>- Original Consciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- Abhasa Chaitanyam.</li> <li>- Reflected Consciousness.</li> <li>- Reflected = Maya – matter cause of Ishvara.</li> <li>- Our mind – medium – tiny – limited – has all problems.</li> <li>- Reflected medium – Dull – poor.</li> <li>- Ishvara has Satwa Guna Pradhana Maya medium.</li> <li>- Maya discussed elaborately in Chapter – 6 only here.</li> </ul>

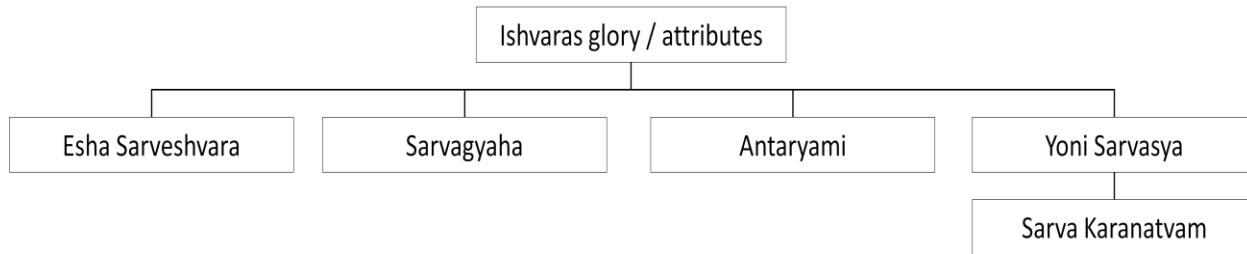
### Verse 125 – 151 Maya :

- How Sad – Asad Vilakshanam Brahman different from Maya.
- Beyond “existent & non-existent” how is it different.
- Maya comes under seemingly existent category.

### Best example :

- Magic show.
- Not existent, not non-existent but seemingly existent.

## Ishvaras glory / Attributes :



- Ishvara = Abhasa Chaitanyam, has superior virtues because he has wonderful reflecting medium.
- Maya – so glorious.

Reality of Brahman	Reality of Ishvara
- Saytam.	- Mithya. - Glorious. - Abhasa Chaitanyam. - Omnipotent, Omniscient, all Mithya.

- If Ishvara, omnipotent, do we have freewill?
- Diwali concession – mirror / comb.
- Freewill is there for human beings creation of god.
- Jiva looses freewill if he is born animal in next Janma.
- All Jivas have free will. Functional in human birth. Non functional in animal birth.
- Whatever in our life is decided by Ishvara – Samanya Karanam.
- Jivas freewill – Visesha karanam Verse 104 – 209 – Brahma – Ishvara Viveka.

## Verse 210 – 246 :

- Kutasta – Brahman – Aikyam Tvam + Tad Pada Lakshyartha Aikyam.
- Their oneness revealed by verb Asi Aikyam – oneness – not union.
- Both, one indivisible entity, known by 2 different names.

- Names not because of their division but because of our observation from 2 angles.
- Father / son / husband, Nama Bhida, Natu Vastu Bhida.
- Kutasta – Brahman – micro – macro division only from Vyavaharika Drishti.
- In Paramartika Drishti, no micro / macro looking through Vyavaharika Drishti as Adhistanam of micro it is called Vyavaharika macro.
- In Paramartika, no micro, macro difference. Between Jeeva + Ishvara Bheda is there – Alpagya / Alpaishvara Alpagunam – Karta – Bokta – Maha Samsari.
- In Bheda difference is there, why are you not highlighting Aikyam.
- Cigarette smoking – in small letters...

## **2 Answers :**

### **a) Veda Purva Baga :**

- Difference highlighted.
- Do Puja.

### **b) Veda Anta Baga :**

- Abheda highlighted ‘Tat Tvam Asi’ / Aham Brahma Asmi. You should be Bheda – Abheda Vadi. Visishta Advaitam – is branch of Bheda – Abheda Vadi.
- Bheda is Mithya because Jiva and Ishvara are Abhasa Chaitanyam. Therefore Jiva – Ishvara Bheda is also Mithya.
- Dream man – woman is only dream difference. Can’t be real difference.
- We claim we are Satya Advaitin.

Jiva / Jagat / Ishvara - Bheda
Vyavaharikam only

### **Verse 210 – 246 :**

- Lakshyartha Drishtya Aikyam, Natu Vachyartha Drishtya.

### **Verse 247 – 289 :**

- Sadhanas.
- Why can't you claim liberation after Jnanam?

### **Answer :**

- You continue to judge yourself w.r.t your mind.

Vedanta
I am not the mind

- As long as you judge yourself w.r.t your mind, you can never claim Moksha.
- Mind can never be perfectly free from disturbances.
- 3 fluctuating Gunas are there.

### **Meditate :**

- I am ever free from mind.

### **Nirvana Shatakam :**

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
 न च व्योम भूमिर्न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
 Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
 Na Ca Vyoma Bhoomir-Na Tejo Na Vaayuh  
 Cid-Aananda-Ruupah Shivoham Shivo ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse - 1]

- Distance from the mind and claim your freedom.
- Having claimed Nitya Muktatvam, have hobby of improving mind. For benefit of surrounding and improvement of your mind.
- Objective project – without connecting liberation with your mind.

- Let Body / Mind – be treated as Bagawans property. Maintain and keep fit.
- I am free not because of mind but inspite of minds conditions.
- How to improve mind?
- 4 Sadhanas – Ninidhyasanam – Vairagya – Bodha – Uparama.
- I need not be improved because I am infinite Brahman.
- Bodha – very important. Only then I will look at mind objectively, with Vedanta in mind only.

**Mind :**

- Temporary Mithya object until Videha Mukti.
- Belongs to Ishvara. I am Asanga.
- With objectivity, approach mind.

**2 Sadhanas :**

**Vairagyam :**

- Mind has attachment. Learn to handle that.
- Mind overactive, restless learn to relax mind.
- Detachment + relaxation is Uparama.
- Look at mind objectively.
- Constantly remind myself.
- I am free whatever be the pace of progress of mind development project.
- I was, am, ever will be free.

**In all 4 Sadhanas :**

- Ninidhyasanam Bodha Vairagyam Uparama.
- Hetu –
- Svarupa –
- Karya –

- Avadhi -
- Sadhanas for objective improvement of mind and subject claiming – I am free.

**Anybody asks :**

- Say – I am ever free.

**Verse 290 :**

चित्रदीपमिमं नित्यं येऽनुसंदधते बुधाः।  
पश्यन्तोऽपि जगच्चित्रं ते मुद्यन्ति न पूर्ववत् ॥२९०॥

This chapter called the ‘lamp of the picture’, when regularly studied, gives an intelligent aspirant freedom from the delusion due to illusive appearances, even though he may see them as before.  
[Chapter 6 – Verse 290]

**Conclusion :**

- Whoever regularly revises chapter will enjoy liberation.